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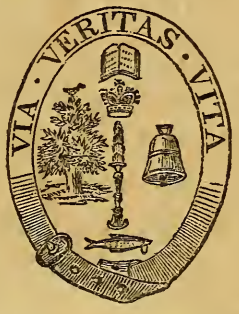

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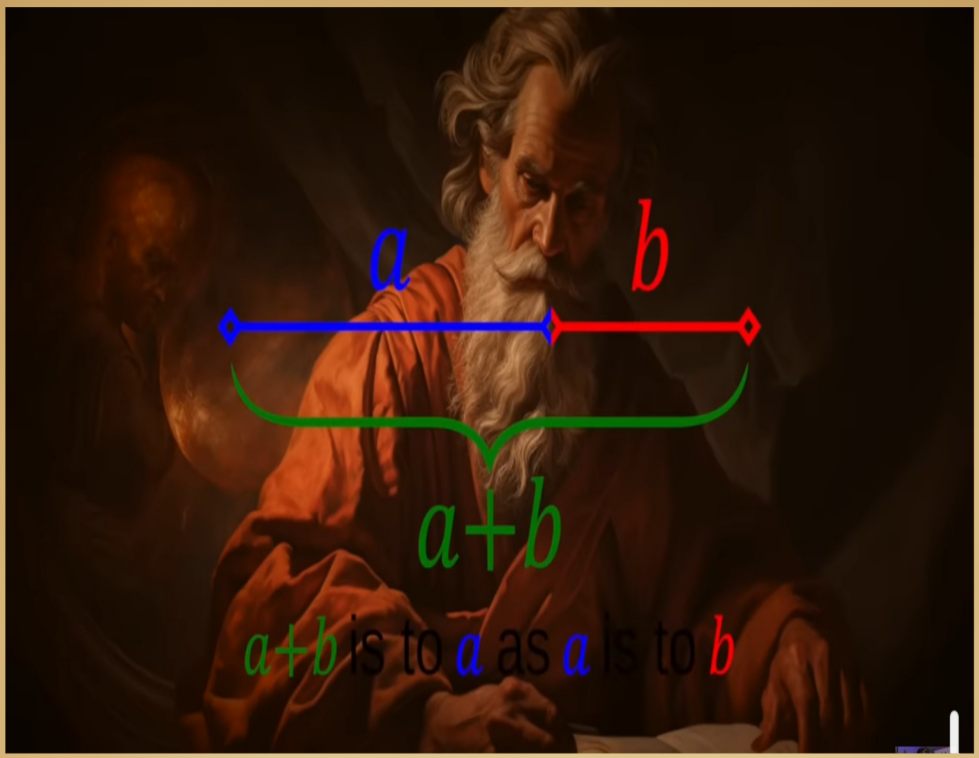
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PREFACE.

THE following pages contain a brief but comprehensive account of the Occult Sciences, and other matters of superstitious or religious belief associated with them.

It has been the Editor's aim to combine as much historical and descriptive information as possible, with the great variety of subjects treated of in this compendium. As a manual of general information, it professes to be circumstantial and exact so far as it treats of any subject, but not exhaustive in detail, or addressed to the wants of a special inquirer. This desideratum has been attained by limiting speculation to occasional hints, suggestive rather than explanatory, and by very condensed summaries of the literary history. The convenience of the general reader has also been considered in the arrangement of subjects, and other facilities for easy reference. To the more exacting student, it may be observed, that these advantages are combined with a careful and very copious reference to authorities. Brevity has been attained, not by meagreness of treatment, but by the actual compression of matter, which might have been given with less trouble to the writer in a more diffuse style.

The affirmative language in some of the articles written by the Editor has been conscientiously preferred on his part, though contrary to critical usage. The severest judges will, perhaps, agree thus far with him, that certain facts lose their significance, and even their literary value, unless related with the air of a believer.

E. R.

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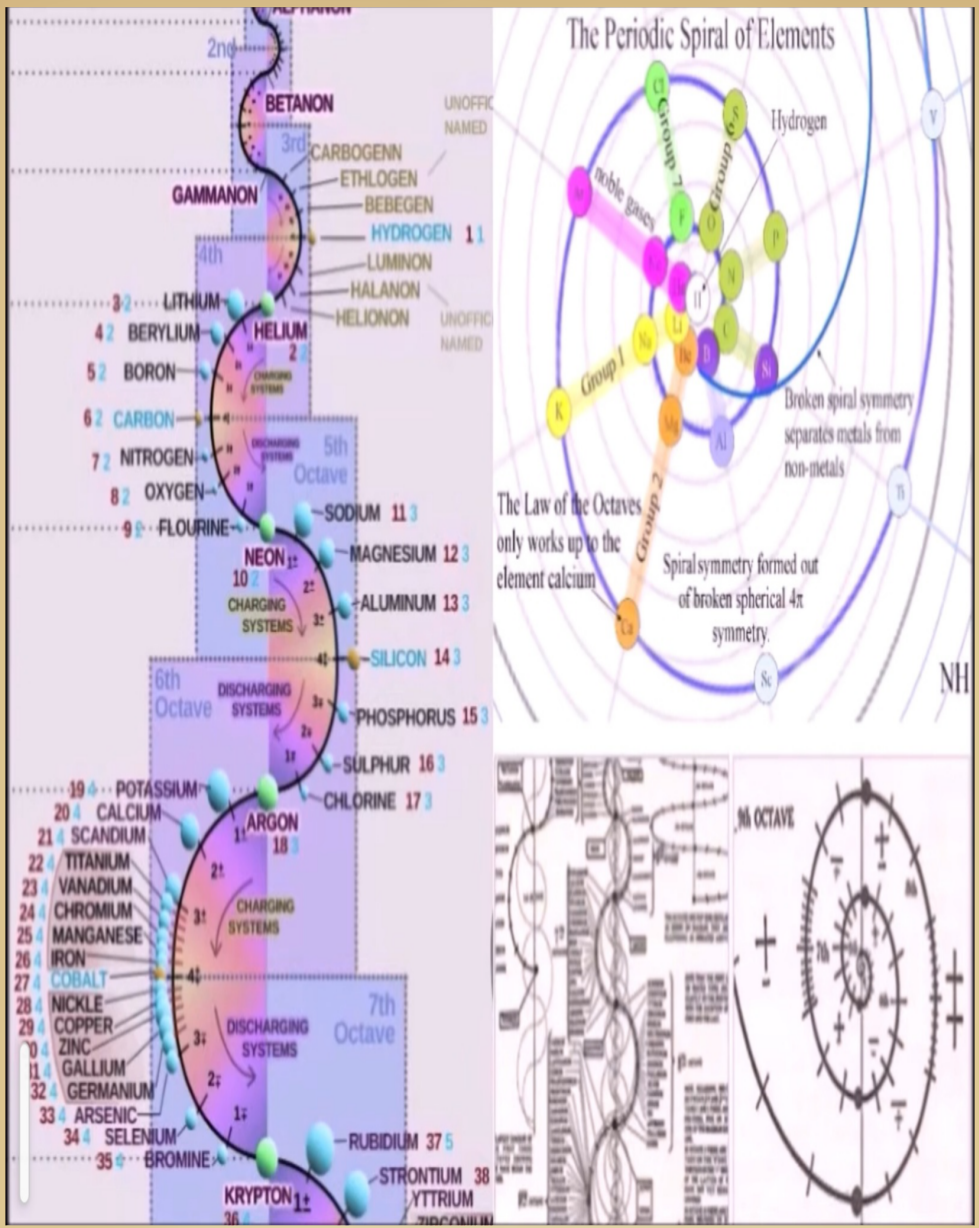

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(b)those with Superb understanding will appreciate the symphony, Symbolism and Science , Geometry connected to the Otherworldly (Dimensions) to earth and the Heavens (micro-Macro-cosm Philosophys)

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THE ANCIENTS AND THEIR FABLES.

THOSE who possess ever so little knowledge of antiquity are aware that its current of thought differed very much from its tendency in our own period; and there are few, even among the lettered, can hear *the ancients* mentioned without a consciousness of something as distinct from the existing race of men as fairies and goblins. This instinctive feeling is by no means without a basis in fact. If the same motives ruled men in all former ages as at present, it must still be allowed that the sources of their knowledge have been unknown to us, and that something infinitely more potent than imagination has originated the traditions and monuments that have come down to our own time.

Modern philosophy and all our habits of thought supposes the progressive development of institutions, and therewith of arts and sciences, founded mainly upon the improvable nature of the human organization and the progress of man by instruction. Experience and necessity are the two arms of the anchor of all our hopes in the future, and a comparison of the present state, political and social, of the degenerate Eastern races, may well justify a firm reliance on these tried principles. At the same time, it cannot be denied that certain fountains of knowledge have been allowed to dry up, as the wells of Abraham were filled with dust. What these were we may briefly indicate, by pointing to the origin and progress of letters in those very countries now so barren of intelligence and all that constitutes real life.

The term Antiquity is somewhat a vague one; first, therefore, to define it. We regard as ancients, speaking generally, all who lived before the adoption of Christianity as the new life of the nations, and the failure of the Roman civilization. A convenient period for the line of demarcation is the age of Theodosius, in the latter half of the

fourth century. To be correct, we must then draw a second grand line about a thousand years earlier, at the period when the two great eras of ancient history commence,—that of the Greeks, beginning with the first Olympiad, B.C. 777, and the chronology of the Romans, dating from the foundation of the city, B.C. 753. It is important to observe how near these dates approach one another.

It is about this period that ancient history becomes a living reality. All before it is shrouded in mist like the scenery of Ossian, and the 'Tale of Troy Divine' represents nearly all we know of its heroic stories. Not so in regard to its earlier intellectual life, which appears to have glided, spirit-like, through the shadowy realms where the mythical and real mingle together, into the new heaven of the Greek understanding. We know of a certainty that the spirit of beauty and strength which informed the Greek mind had found an embodiment, more or less perfect, in other lands. The Chaldeans had lived and died; the great Assyrian empire had been succeeded by the Persian, which rose with the star of Zoroaster; and with these another ruling civilization was coeval in Egypt. India and China extend their gorgeous empires far beyond our mental horizon, and speculation is baffled in every attempt to investigate their origin. In a word, the whole Eastern world glows as with supernatural light in the darkness of those remote ages. The Hellenes and Latins are in the foreground, marching with firm step, as from the ruins of Troy; but the sun that shines upon them is already high in the heavens, and there are faces behind, such as we see in dreams.

Our first glance over the heads of the Grecian sages of later times lights on Pythagoras, who flourished about 550 B.C. The figure behind him is Homer, nearly 500 years earlier; and in the remoter distance, where the glory shades off into a red gloom, we may dimly see Hesiod, of an age too uncertain to name. All beyond is nebulous, but yet, like the fire-mist of the firmament, it is resolvable into stars. The apparent chaos of mythology is, like the zodiac, figured in strange shapes, but the intelligible ideas included in the one are not less real than the suns and worlds in the other. The rule for investigation is the same again in both cases. The astronomer explores the constellations without, in fact, discovering any such figures in the heavens, or regarding their existence in the artificial sphere as any difficulty; on the same principle it would be reasonable in the student of antiquity not to rail at the grotesque forms it may first exhibit to him, but to fix his eye on the luminous points included in them.

It is a striking circumstance that mankind were not originally ruled by force. Too much weight cannot be given to this really startling fact. The founders of empires have delighted to trace their lineage from the gods, and their successors, even to the present hour,

have claimed the reverence due to divine authority. Let us see what this means.

The Egyptian dynasties of Manetho commence with the tables of *gods* and *demigods*. The succession of the gods stands thus:—Hephæstius, Helius, Agathodæmon, Cronos, Osiris and Isis, and Typhon, whose reigns, it is said in the *Old Chronicle*, amounted to 1550 years. The line of demigods commences with Horus, the son of Osiris and Isis, to whom follows Aries or Mars, Anubis, Heracles, Apollo, Ammon, Tithoes, Sosus, and Zeus; making a period, according to the same authority, of 2100 years. All these names point to the government of mankind by religion and philosophy on the basis of an *admitted revelation*. Hephæstius or Phtha is the revelation of love as a penetrating and renewing fire. Osiris is the holy light, whose reign is interrupted by Typhon, the spirit of evil. In a hurried sketch like the present, we can but point here and there where the truth shines clearest. Horus is the light which again springs up in darkness. Anubis is the interpretation of the word, for he is the leader of spirits in Hades. Apollo, as all his oracles and his rank in Parnassus among the nine muses testifies, is the inspiration of truth—the one light from all the lights, according to the etymology of his name; Ammon is the wisdom, and Zeus or Jupiter the supreme fate or *law*. The irresistible dominion of the naked truth over men is here pointed to, the restoration of which has been again promised by Christ the Word. Meanwhile the sword represents its power, not only as a symbol, but also as an efficient instrument of authority.

We turn to Greece, and here we may quote the brief description of a writer from whose principal theory we must, nevertheless, record our dissent. "The Greek mythical world opens with the display of the resistless power of supreme intellect in calming the grand crash, tumult, and confusion of opposing agencies, and in vindicating the supremacy of order."—'Pococke's Mythology, ch. iii.' It is admitted that the war of Jupiter with the Titans here alluded to exists in counterpart in the Indian epic; and a glance at the Mizraic demigods cited above from Manetho, will exhibit their identity with Jupiter and the council of Olympus. Thus, by a very short route, we arrive at the truth demonstrated by Sir William Jones, that the gods of India, Egypt, and Greece, are fundamentally the same; but we infer conclusions very different from those which resolve these august legends into material history.

The revelation of light in two species, natural and spiritual, and its conflict with the power of darkness, is the fundamental principle of all the mythologies. It is the Indra or Veeshnou of the Hindoos, the Osiris of the Egyptians, the Zeus of the Greeks, the Odin of the Scandinavians, and the Yang or perfect substance of the Chinese: as

the fiery darkness in like manner is represented by the opposition of Ahrimanes, of Typhon, of Pluto, of Loki, and in the Chinese system by the principle Yu, designating imperfect matter. The analogy between the sun of this world and the rational light, on the one hand, and between materiality and mental darkness on the other, causes the connection between theology and cosmogony in all the ancient systems; and it is this perpetual comprehension of two ideas in one symbol that has given rise to so much perplexity in the interpretation of the old fables. We see the confusion it causes in the following table of the Heathen Trinity, taken from 'Cory's Philosophical Inquiry:'—

It commences with the Orphic,

Metis.	Phanes, or Eros.	Ericapæus.

Which are interpreted,

Will, or Counsel.	Light, or Love.	Life, or Life-giver.

From Acusilaus,

Metis.	Eros.	Ether.

From Hesoid, according to Damascius,

Earth.	Eros.	Tartarus.

From Pherecydes Syrius,

Fire.	Water.	Spirit, or air.

From the Sidonians,

Cronus.	Love.	Cloudy darkness.

From the Phœnicians,

Ulomus.	Chusorus.	The Egg.

From the Chaldean and Persian Oracles of Zoroaster,

Fire.	Sun.	Ether.
Fire.	Light.	Ether.

From the later Platonists,

Power.	Intellect.	Father.
Power.	Intellect.	Soul or Spirit.

By the ancient theologists, according to Macrobius, the sun was invoked in the mysteries, as

Power of the World.	Light of the World.	Spirit of the World.

To which may perhaps be added, from Sanchoniatho, the three sons of Genus,

Fire.	Light.	Flame.

"By omitting the earth, water, and other materials," says this author, "which, in the formation of the world, are elsewhere disposed of; and passing over the refinements of the Pythagoreans, we

may find in the above enumeration sufficient ground for maintaining the opinion that the persons of the Trinity of the Gentiles, viewed under a physical aspect, were regarded as the Fire, the Light, and the Spirit or Air of the etherial fluid substance of the heavens; which, in a metaphysical aspect, were held to be no other than the power or will, the intellect or reason, and the spirit or affections of the soul of the world; accordingly as the prior monad was contemplated in its etherial or intellectual subsistence."

This pantheistic system is the natural consequence of a metaphysical criticism, which only discerns the fact that love or power, and light or intellect, could be substituted for fire and for the sun in the Ancient Trinity. The revealed Word, on the contrary, shows that divine love, or the divine essence, is really a sun, and that divine wisdom, the source of all intellect, is really its light,—thus that there is a mystic or spiritual sun, as well as a natural sun. This doctrine was revealed by Pimander, to whom Ammon discovered himself as a light 'more ancient' than the 'humid' that sprang out of darkness; and it is plainly indicated in the worship of two suns by the Hindoos. The Platonic definition of truth, indeed, comes to the same thing; for the highest truth is *light* proceeding from the *good*, which imparts purity, as Plato says in the 'Philebus,' and union, as he says in the 'Republic,' to intelligibles: next to it is still the light of truth which illuminates the intellectual orders, but is itself an unfigured essence; and after that, the same proceeding truth comes into contact with being as the light of the soul.—'Taylor's Explanation of Terms—Works of Plato' (vol. i. p. 122.) There are facts in the history of all ages which render this doctrine quite intelligible, and it has reappeared even in the clairvoyance of our own times.

To return. The knowledge of great truths such as we have indicated was confined in remote antiquity to the priesthood, and revealed at pleasure to their initiates. Gibbon cites a curious tradition. "Artaxerxes summoned the magi together—about 80,000 met; out of which number smaller assemblies were gradually convened until only *seven*, the most respected for their piety and learning, met. Erdaviraph, one of these, a young but holy prelate, received from the hands of his brethren three cups of soporiferous wine. He drank them off and instantly fell into a long and profound sleep. As soon as he awaked, he related his journey to heaven, and his intimate conferences with the Deity. This was to confirm Zoroaster's system."—'Anquetils' Transl. of the Zend-Avesta.' 'The Sadder, subjoined to Dr. Hyde's Treatise' (Prideaux). Whatever credit may be due to this story, it is substantially true, that revelations can only be made to selected mediums, and that all others must derive their knowledge from these favoured persons. In this fact we discover the origin of every priesthood and school of instruction.

A pure religion and philosophy was spread over the whole ancient world, and afterwards falsified. Instruction and authority were blended in one, at first with patriarchal simplicity, but at length in the Babylonian spirit of dominion; and then arose the celebration of religion by mysterious rites, and the worship of idols, by an inevitable process of degradation. It is this vast system of truth, and this equally vast system of falsehood and corruption, *both in ruins*, that we find so perplexing in the ancient fables. To lead humanity out of this maze of error, some distinct highway was necessary; and this great earthwork, so to call it, was thrown up in Judea, where Moses led the sons of Israel along its heights. Meanwhile, all that man could accomplish with the wreck of the ancient revelations was shown in the blaze of genius by which the isles of Greece were illuminated.

This distinction between the Hebrews and the Greeks is a principle of first importance in the study of antiquity, and is also of inconceivable consequence in its connection with the prospects of theology in our own day. The traditions and the Scriptures of each people ought to be compared. An inspiration and worship of two kinds will then be discovered. The Greek, a distilled essence and refinement of all that Egyptian lore could contribute to human understanding; but the Hebrew, an elevation of the devotional sense far above understanding. Hence, art and all the æsthetical studies were carried to wondrous perfection by the Greek intellect, while they remained stationary or even retrograded with the Hebrews.

The writings of Moses furnish us with the earliest information we possess on the progress of science and the influence of the Egyptian civilization. We find the descendants of Jacob as early as the Exodus (how much earlier no one could venture to say,) acquainted with alphabetic writing, and even composing their histories in prose. Medicine, botany, and astronomy were advanced sciences, as the process of embalmment and other equally significant facts testify. Agriculture, architecture, and the art of working in gold and jewels, were all more or less known to this people when they left Egypt. And yet what occurred in a few generations? Wonderful to say, the temple and the palaces of Solomon were built by foreign artists, and the design itself is recorded as a revelation. The contrast with Greek genius is complete. On the other hand, the schools of the prophets created a devotional literature, and gave birth to a single volume, by which the faculties that unite man to God are swayed as absolutely as those which attract him to the beautiful in this world by the genius of the Hellenes.

The Hebrews, then, were the medium of the true religious inspiration, the Greeks of the true art-inspiration, as we may gather from the celebration of their mysteries. We must remark here on the mistake of those who render the Hebrew worship as imposing as possible in

description. It was far otherwise, and there was danger if anything that the people would tire of the continual repetition of similar conventional forms, and the invariable routine of the performances. The aim was not grandeur of display, but the correct representation of certain mystic truths, for which reason the most beautiful parts of the workmanship, as the embroidery of the tabernacle, were hardly visible; agreeing in this respect with the hidden mysteries of wisdom. In the celebration of Greek worship, on the contrary, where art and not religion predominated, we have the drama on a scale so magnificent that it baffles description. The temples and the sacred groves became one vast theatre: the worshippers were themselves actors: the ingenuity of man was taxed to the utmost to overawe the senses and lead the soul captive: even the earth quaked under their feet as Jupiter rolled his thunder over the heads of the initiates.

We are not among those who attribute all these marvels to craft. In the preparation of aspirants to initiation some of the most secret rites of the Hermetic art were celebrated; and in these practices originated many of the wonderful stories of antiquity. There is no reason to believe that the properties of the soporific drugs used by the ancients have been exaggerated, and much less were their effects purely physical. When Homer relates that the cup of Circé transformed men into beasts, it is no fable we read, any more than Plutarch's description of the mysteries of Trophonius, or the rites of the Dionysia, or those again of Eleusis. Consciousness is the ground of being, and we who call ourselves of sound understanding could not think ourselves *men* if a continual impression did not flow in upon the consciousness to that effect. Alter its state, so that this impression is no longer receivable, and we may do or think anything, however extravagant, to which the modification corresponds. The facts of electro-biology are of this nature, and those who work them are magicians on a scale commensurate with their purpose, which is generally gain. In antiquity, this same magic art was a passion of the soul, and when wedded to the love of the sublime and beautiful it produced the imposing religion of Greece—the symbols of which were but the relics of the pure revelation and philosophy of the primitive race.

The discussion of some of those symbols in the introduction to books ii. and iii. of the 'Republic' of Plato is very curious. It is taken from that coryphæus of all true philosophers, 'Proclus,' and contains an apology for the fables of Homer. In the following we have endeavoured to reduce it to a brief abstract:—

1. Concerning the mode of the apparatus of divine fables with theologists; the cause of such fables assigned; and a solution of the objections against them. Socrates is the accuser of Homer, and would banish him from the model republic as the corrupter of youth.

His apologist establishes, that if Homer ought to be banished, it is because he is the most divine of all poets, who designed his fables, not for the education of youth, or with regard to the vicious habits of those who hear them, but from a 'divine fury' which regards the universe itself, and leads those who are capable, to the elevated survey of divine things. The Socratic objection, when examined, is not against the real nature and intention of these fables, but the indiscriminate use made of them. The good they contain is not *disciplinative* but *mystic*, not for a *juvenile* but an *aged* habit of soul; and the sacrifice of *a hog* is not enough qualification to hear them. In like manner there is one sort of melody addressed to youth and calculated to excite the soul to virtue, but there is another which promotes the ecstacy of the soul, and which therefore ought not to be used in common. In a word, Socrates and Plato would distinguish between such creations of the poet as would contribute to the instruction of youth, and that free use of symbols which is only profitable to the genuine philosopher or mystic.

2. What the different modes of theomachy, or the battles of the gods, are among theologists, and an interpretation of the occult truth which they contain. In this part of his argument Proclus shows the separation and conflict of principles to be understood,—the divine genera being perpetually united to each other, but at the same time containing in themselves the causes of the union and separation of all things. It is the dramatic exhibition of causes and effects, in the construction of which Homer has been careful to exempt the 'demiurgic monad' from the actions recorded of the gods proceeding from it. The battle of the gods is the division of the all-various powers manifested in nature, the contrarieties of which are still only apparent: for example, the opposition between Neptune and Apollo, Juno and Diana, Minerva and Mars, Hermes and Latona, Vulcan and the Xanthus. The presence of Venus, on the contrary, always indicates some kind of harmony or mystic union, though apparently through opposition.

3. In what manner an apology is to be made for those divine fables which appear to make the gods the causes of evil. Socrates objects to Homer, that the Deity gives subsistence to nothing but good, while the poet represents evil as from the gods. It is explained, therefore, that many things called evil are not really so, only by opposition of nature, as male and female, wealth and poverty, and that supposed ills are conducive to a good end. It is only the apparent evils of life, and not the vices of men, that are attributed by Homer to the gods.

4. How the poetry of Homer seems to refer a violation of oaths to the gods; the truth respecting this unfolded. The character considered is that of Pandarus, a man capable of every kind of wicked-

ness, as his name indicates, whom Minerva seeks out as an agent in the destruction of Troy. Proclus argues that Minerva is not said to prepare Pandarus for the deed, but only to try if he gave himself up to this energy, for the lust of riches and power; for divinity, he says, does not destroy the freedom of the will, even in such as are consummately wicked. Pandarus did not obey Minerva, but his own foolish habit of soul; and if it be objected that Minerva is at least made the cause of his folly rather than of wisdom, the words of Plotinus are to the point,—"Craft is produced from a *defluxion of intellect;* an illumination of temperance becomes intemperance; and audacity is the gift of fortitude." Such as are the forms of life, such also from necessity must be the participations from more excellent natures; in other words, all things are moved by the gods according to their respective aptitudes. Thus, the violation of oaths did not proceed from Jupiter and Minerva, but from Pandarus and the Trojans; and the action was suspended from the gods as the forerunner of justice, and as preparing those by whom it was perpetrated for the full punishment of their guilt. It was good their depravity should be cured, and to that end it was to be fully manifested and punished.

5. The whole theory of the fable unfolded, in which Jupiter, through Themis, excites the gods to contention. In the next place, Socrates mentions the judgment of the gods in Homer, and the strife excited among them by Jupiter through their elevation to him by Themis. To meet this objection, it is reasoned by Proclus, that Jupiter is a monad separate from the universe and the other deities, able to produce all things from, and again convert them to himself. But since his energy proceeding to the multitude of gods is twofold, one of which converts, and the other moves the gods to the providence of inferior natures, poetry also describes twofold speeches of Jupiter to the gods. According to the first of these, the one and whole demiurgus of the universe is represented as communicating an unmingled purity to the multitude of the gods, and imparting to them powers separate from all division about the world. Hence he orders all the gods to desist from the war and the contrariety of mundane affairs. But, according to the second of these speeches, he excites them to the providence of subordinate natures, and permits their divided progressions into the universe, that they may not only be contained in one demiurgic intellect, but may energize in the subjects of their providential care according to their own characteristics. Hence Jupiter says to them,—

> "Each as your minds incline, to either host
> Your succour lend."—*Iliad*, 20.

But as these providential movements, though diverse, cannot be

separated from the divine will or providence, Themis is represented calling the gods to council by order of Jupiter, and Timæus describes him as converting the numerous deities to himself, and exciting them to that providence in mortal affairs which is represented by war, &c.

6. What the judgment of the gods is in the fable of the poets, and what difference of lives it obscurely signifies. Again, it is not proper to think that the celebrated judgment of the gods, accomplished by Paris, was in reality a strife of the gods with each other, under the judgment of a barbarian; but we ought to consider the elections of lives, which Plato delivers in many places, as subsisting under the gods who are the inspective guardians of souls. And this, indeed, Plato clearly teaches in the Phædrus, when he says, that a royal life is the gift of Juno, a philosophic life of Jupiter, and an amatory life of Venus. Since, therefore, souls, from among a multitude of lives proposed to them from the universe, embrace some according to their own judgment, and reject others, hence fables, transferring to the gods themselves the peculiarities of lives, assert that not the diversities of living, but the gods that preside over these diversities, are judged by those that choose them. According to this reasoning, Paris also is said to have been appointed a judge of Minerva, Juno, and Venus; and that of three lives which were proposed to him, he chose the amatory life: and this not with prudence, but recurring to apparent beauty, and pursuing the image of that beauty which is intelligible. For he who is truly amatory, taking intellect and prudence for his guides, and with these contemplating both true and apparent beauty, is no less the votary of Minerva than of Venus. But he who alone pursues the amatory form of life by itself, and this accompanied with passion, deserts true beauty, but through folly and luxury leaps to the image of beauty, lies about it in a fallen condition, and does not attain to a perfection adapted to an amatory character. For he who is truly amatory and studious of Venus, is led to divine beauty, and despises all that is beautiful in the regions of sense. Since, however, there are certain dæmons with the characteristics of Venus, who preside over apparent beauty, and which subsists in matter, hence he who embraces the image of beauty, is said to have Venus co-operating with him in all his undertakings.

7. What the mutations of the gods are, which are introduced in fables, and in how many ways, and through what causes they are devised. First, the apologist vindicates Homer from the charge of saying the divine nature could be transformed, the words objected to by Socrates being those only of the characters in the Odyssey. Still he shows there is something in this that has been recognized in the most holy mysteries, and also in dreams and visions of the gods. Sometimes an unfigured light presents itself to the view; at

other times a light fashioned in human form, or some other. The Chaldean oracles of Zoroaster describe "a fire extending itself by leaps through the waves of the air; or an unfigured fire whence a voice runs before; or a light beheld near, every way splendid, resounding and convolved. Also a horse full of refulgent light; or a boy carried on the swift back of a horse, fiery, or clothed in gold, or naked; or shooting an arrow and standing on the back of a horse." Such things do not portend change in the divine nature itself, which is one, but they show how variously it is participated by intellect, the rational soul, phantasy, and sense. To the pure intellect it is seen impartibly, but descending, it expands, assumes figures &c. Homer says, the gods when clearly seen are overpowering, and one of the deities is made to say, "The miserable heart by whom I am received cannot bear me." In a word, the gods appear to be changed when the same divinity proceeds according to different orders, descending into subject distinctions; for the fables then represent one and the same divinity assuming those various forms into which it makes progression.

8. Concerning the dream sent to Agamemnon, which appears to accuse the gods of falsehood, and how it may be shown that a divine nature is void of falsehood. Homer represents Agamemnon as deceived by this dream, which is the ground of the Socratic objection, but Proclus argues that the deception was owing to Agamemnon's unskilfulness of judging of a divine vision; the evident sense of which was that he should call together his *whole* army. This argument is similar to that concerning Minerva in the case of Pandarus. Nothing but truth came from Jupiter, which was turned into opinion and falsehood in the phantasy of Agamemnon. The objection of Socrates is good as applicable to youth who cannot judge of these things.

9. A common apology both for the Homeric and Platonic fables, in which they speak of the judgment in Hades, of souls, and the different allotments they receive on departing from their bodies, according to the manners of the life in the body. Here the inquiry is, What are we to understand when the poet represents Achilles as preferring servitude in the present life to the possession of everything in Hades? What is the meaning of those dreadful habitations which are odious to the gods, of the Image and the Soul, of shades wandering without intellect, of lives compared to shadows, of the lamentations of souls passing thither, of their being assimilated to bats, of smoke, a crashing noise, and such like particulars which the poems of Homer contain? What likewise are the rivers in Hades, and those appellations which are the most tragical? For these Socrates reprobates, but at the same time adds, what is common to all fables, "that they contribute to something else; but we, he says, are afraid for our guardians, (viz., of the model republic,) lest, from

these terrible relations, they should think death to be dreadful." Proclus on this uses the *argumentum ad hominem*, and convicts Socrates of the very same enigmas, and then unfolds the beautiful truth they convey on the difference between the spiritual life and the natural. The gist of his reasoning is, that these statements are not fables but *truths*, words representing actual facts; and that the allotment of the soul after death is according to its life in the body. As to the lamentations of recently deceased souls, he affirms the truthfulness of Homer upon the dictum of Socrates himself in the Phædo, who likens every corporeal pleasure to a nail, by which the soul is fastened down in the body; and hence the reluctance with which the soul quits it.

10. What the causes are through which the poetry of Homer ascribes lamentations both to the heroes and gods; and likewise to the best of heroes and the greatest of the gods. The poet makes the gods themselves weep for the death of the mortals they loved, and heroes for their familiars. The latter is easily answered. The heroes of Homer are engaged in the practical affairs of life, and are subject to the same affections as other men; and are not like philosophers raised above the energy of the passions, but rather subject to all their vehemence. With respect to the gods, tears and lamentations attributed to them signify their providence.

11. What the cause is of the laughter ascribed to the gods in fables, and why the poetry of Homer makes the gods to laugh immoderately at Vulcan. This is only the contrary of the last objection, and the laughter of the gods is their exuberant energy proceeding joyously through the universe. Vulcan is the last in the order of fabrication, working as a corporeal artificer, and at every movement of his the gods are said to laugh because the whole complex of divine natures energize with him. Thus the poet in his hymn to the sun:—

> "Mankind's laborious race thy tears excite,
> But the gods, laughing, *blossom'd into light*."

12. An apology for those parts in the poetry of Homer which appear in all various ways to excite the hearers to a contempt of temperance. Socrates objects that Achilles speaks too freely to Agamemnon, the commander of the Grecian forces, calling him drunkard and coward, and thus exciting to the contempt of government. Ulysses, again, is allowed to sing too joyously the praises of the banquet and the 'laughing wine.' In answer to the first, Proclus shows that Achilles was the superior of Agamemnon in military science and virtue, and that it is the privilege and glory of virtue to disregard the mere rank of others. To the second, it is evident that such a festival as Ulysses celebrates had a high mean-

ing, and even otherwise a moderate plenty at the table, and the solace of music, could not be dispensed with in a happy Republic.

13. What the connection of Jupiter with Juno obscurely signifies; what the adornment of Juno is; the palace in which they were connected; the love of Jupiter; the divine sleep, &c. Incidents of this nature are among those most strongly objected to by Socrates; our apologist, therefore, explains at great length how they are to be understood, and vindicates them as the 'mania' itself of the muses. The marriages, connections, and progeny of the gods, relate to supernal conjunctions. Juno is the mother of all things of which Jupiter is the father, and she elevates the mundane orders to communion with him, in whom nothing is excited but divine love. The wakefulness of the gods is their perpetual providence; and sleep their separation from lower natures. Jupiter asleep with Juno on Mount Ida, denotes the region of ideas into which he elevates her through love, not by degrading himself, but by her conversion to his own nature through imparted goodness. The dress and preparation of Juno assimilates her to Rhea, as Jupiter stood in the place of Saturn: the particulars, for obvious reasons, we do not insist upon.

14. What the mythology of Homer obscurely signifies concerning Venus and Mars, and the bonds of Vulcan, with which both are said to be bound. Mars is the analyst or separator of rude matter, which he continually excites to the reception of forms of every kind; Vulcan is the diviner artificer who fills it with physical reasons and powers. These two divinities are as two fires, the material or chemical and the more spiritual, and both aspire to the conjunction of harmony and beauty under the name of Venus. The communion of Vulcan with Venus is represented as a marriage, the cause of beauty being necessarily one with the demiurgus of sensible forms; while the communion of Mars is an adultery, because to the analyzing or separating fire beauty is foreign, though indeed there may sometimes be flashes of it. The bonds are the reasons or physical laws which prevail over the procedure of matter from corruption to the generation of a new order.

15. What must be said to the animadversion of Socrates respecting the avarice ascribed by Homer to his heroes? Why does Phœnix advise Achilles to receive gifts when he lays aside his anger, but otherwise not to lay it aside? Why also does Achilles receive gifts from Agamemnon for his insolence, and refuse to restore the dead body of Hector, unless it were redeemed with money? The reason assigned is that these gifts were not for the satisfaction of avarice, but were received as evidence of repentance; for they were not from the first demanded, but offered spontaneously. When Agamemnon sent him the gifts, Achilles neither looked at them, nor thought of them as any accession to his own goods. His contempt of these

things also is evident from the multitude of rewards proposed by him in the funeral games; indeed, he not only honoured the several champions with proper gifts, but magnificently presented Nestor, who was too aged to enter into these sports, with a golden bowl.

16. What apology can be offered for the apparent negligence of the Homeric heroes respecting a divine nature. This is one of the accusations brought by Socrates against Achilles, who, indeed, as roundly abuses Apollo as he did Agamemnon. The explanation is that the order of Apollo pervades through all natures, from the divine to the demoniacal, or from the first to the last, and this abuse must be considered, according to the circumstances, as addressed to the demoniacal Apollo, the guardian or familiar of Hector. This argument will be found consistent with that on the judgment of Paris, and his choice of the life represented by the apparent Venus.

17. How to understand the unworthy treatment of the dead body of Hector, and the twelve Trojans slain and burnt on the funeral pile of Patroclus. First, it was a custom of the Thessalians to drag round the tomb of the slain the body of the slaughterer, and Achilles only acted in conformity with it; and with this ought to be contrasted the honour subsequently done to the body with his own hands. A similar argument applies to the sacrifice of the Trojans. The more occult reasons lead to the consideration of the funeral pyre, and the symbolic meaning of all that was done, with reference to the *soul* of Patroclus, about which the hero was really employed, rather than about his body. Thessaly was rich in magical knowledges, and from it emanated the story of Chiron, and that of Jason and the Golden Fleece. The libations offered the night through by Achilles, in a golden bowl, were a beautiful token of the influx of a higher life; and the twelve Trojans were ordained as attendants upon a soul known to be of a ruling nature. This explanation throws a lustre upon the twenty-third book of the Iliad, which can never discover itself while the scenes there described are regarded as the proofs of a savage disposition. It also gives a beautiful meaning to the opening part of that book, in which the shade of Patroclus visits Achilles in a dream.

In all this we have said nothing about the substantial ground of the story, and the character of Achilles himself, as the hero of the mythical legend. As an exposition of this nature would be far beyond our present limits, it may suffice to remark that the character of these ancient fables is misunderstood when it is objected that they are *historical* but not *mythical*. The noblest fable is that which takes historical truth for its basis. The sublime meaning of the Homeric stories cannot be destroyed by resolving parts of them into plain historical facts, any more than a poem can be declared not a poem, because the incidents in it really occurred, or it can be written as a

prose narrative almost without the change of a word. The genius of the ancients was not simply a happy talent for seizing upon analogies and working them up into imaginary groups or historical figures, but it grasped the occult meaning of real history, and discovered in human actions the resemblance and effects of divine providences. If it can be proved that the destruction of the false-hearted Trojans, by the valour of Achilles and the Grecians, was a real event, the story, as sung by Homer, is not less mythical or symbolic. It is the conflict of certain principles which may or may not be ensouled in historical characters.

We are in curious opposition with a writer whom every one must respect for his great learning and research, no less than his vigorous and eloquent style of narrative. "The real question at issue," he says, "is not so much whether there ever was a basis of historical truth for the poetical legend; whether any such events as the siege of Thebes, or the expedition against Troy, actually occurred; as whether we are now able to extricate this kernel of truth from the mass of fable with which it is overgrown, and to exhibit the naked skeleton of historical fact, stripped of all its coverings of poetical embellishment." And then he proceeds, "When we find the same nation, who were the colonists of Greece, composing not only histories but mathematical treatises in a poetic form, this poetical form will produce in our minds no solid objection against the statements contained therein. When we discover that a nation holds a belief in tutelary divinities, active in the defence of their prime heroes or most pious worshippers, the statement of such interference, founded on such a belief, will not in the slightest degree invalidate any matter of fact recorded in such a document, or rather any records consistent with common sense. If the Centaurs, the Muses, Poseidon, Erectheus, the Autocthons, the Tettiges or grass-hopper symbols of the Athenians, be proved geographically, by latitude and longitude, to repose upon an historical basis—perfectly rational, perfectly harmonious with the first colonization of Greece—I believe it will be readily granted that, after this, such subjects as the siege of Thebes and the siege of Troy will present no difficulties."—'India in Greece, or Truth in Mythology' (p. 7). It is just the reverse of this we contend for as due to the father of poetry and the genius of the first mythologists. If the historical basis be discovered, it does not invalidate the symbol, but rather perfects and ennobles it; and our real business is, not to 'extricate this kernel of historic truth' from its poetic embellishments, but to discover the poet's reason for such embellishments, as done, for example, in the arguments of Proclus. Even the mathematical treatise, delivered poetically, may contain a diviner meaning, and, like the poem of Orpheus on Stones, bear a significance infinitely beyond the skill of the mere mathematician to discover.

This argument is of more than literary consequence, as it reflects upon the sense in which our own sacred books are to be received. It is far beyond our present purpose to enter upon this subject, however, and we do but suggest the inquiry. If the Word is at once a history and a symbol, what a mass of *ex parte* ingenuity on both sides may at length be consigned to the flames!

The elucidation of mythology has been the ambition of some of the greatest names in the history of literature and philosophy: among others, our illustrious Lord Bacon felt he was clothing himself with fresh honour when he entered upon this subject. He expresses his consciousness of the ductile nature of the ancient fables, and of the transformations they had undergone in the hands of various interpreters, and then adds, "Though I have well weighed and considered all this, and thoroughly seen into the levity which the mind indulges for allegories and allusions, yet I cannot but retain a high value for the ancient mythology."—'Critique upon the Mythology of the Ancients.' He also discerned the origin of fable in ages anterior to those of Hesiod and Homer, thus supporting our belief in a primitive revelation, for he observes farther on, "And this principally raises my esteem of these fables, which I receive not as the product of the age, or invention of the poets, but as sacred relics, gentle whispers, and the breath of better times; that from the traditions of more ancient nations came, at length, into the flutes and trumpets of the Greeks." —*Ibid.* This is finely represented, and worthy of the father of modern philosophy, the better half of whom belongs to the hidden wisdom of these ages, though his name has so long been usurped by the pioneers who, indeed, work honourably with axe and tool in the advanced mines of science. A more recent author, who describes ancient Greece as 'a living magic,' has only expressed, in greater amplitude, the same faith.

But mythology, as Ennemoser has shown, cannot be separated from the philosophy of nature, and we would add more generally, from all the studies included under the head of Theosophy. It is only another method of expressing that union of natural philosophy and divinity in one symbol, to which we have already alluded more than once; and it is surprising to what an extent this knowledge was cultivated in the ancient world, and by what various channels it has descended to our own times. In accordance with the principles we have stated it was a study always connected with initiatory rites, whether in India, Persia, Egypt, or Greece. In the middle ages it inherited the gorgeous institutions of the Templars; and even in later times its assertors, however much astray, have endeavoured to perpetuate this characteristic in the lodges either of the Rosicrucian brothers or of freemasonry. The ambition is a vain but harmless one. The ancient initiation was an introduction into the church of

those ages—the model of which lies broken like a potsherd at the spring. The vail of the temple was once rent, and the poorest among us, dipping it in their golden bowls, may drink freely of the water of life.

The fruits of ancient secrecy, in matters of philosophy and religion, have been tasted, and, like the fabulous apples of Sodom, they have turned to ashes in the mouth of the eater. The following pages contain abundant proof of this in many strange superstitions and opinions, easy to be recognized as the relics of a once prevalent faith. The legends of fairies, elves, familiars, and all the varied forms, poetical or otherwise, of demoniacal life, are but the lingering traces of a better knowledge concerning the spirit world, and the nature and occupations of departed souls. The sagacious Wesley was not far wrong when he said, "As well give up the Bible at once as our belief in apparitions;" for certainly, around that faith has grown up the sacred literature of all nations, and around this latter again—like many a rich city beneath the walls of the old baronial castle—all that is valuable in history, poetry, and philosophy. The genuine books which form the heart of all literature are few in number, yet rich in principles, and one of the first marks by which they are characterised is that of a noble faith in eternity and its objects. Such are the Sagas of the north, the Vedes and Shastras of the Hindoos, the Kings of China, the Iliad of the Greeks, and lastly, the Bible of the Hebrews, which we name in this connection without forgetfulness of its absolutely distinct character. The driest philosophy will inform us that our most vivid dreams occur when the eyes are just opening, and so this high wisdom was given to us in the infancy of the human intellect, not to be scorned in riper years, but to sink deep in the heart, and so from time to time, like the remembrance of a mother's love, make its still small voice to be heard. Meantime the necessary confinement of these truths to the ancient priesthood, or to the academic groves, left the mass of people to feed upon uncertain rumour, and to shape their faith in many a grotesque fancy. The initiation of the ancient world, was not like Christian baptism, open to all comers, and it is to this exclusiveness, not to any intrinsic puerility in the things themselves, that we owe the mass of trivial superstition and ignorance with which they are associated. There is reason to hope that all this is changing for the better. In our days wisdom has acquired wings strong enough to bear her round the globe and raise her to the stars. The initiation into greater secrets than those of antiquity is thrown open to all without distinction of race or faith, and the promised light is already spreading from the west to the east with the art of GUTTENBURGH. [E. R.]

PART I.

THE BELIEF IN SUPERNATURAL BEINGS.

FAIRIES.

A BELIEF in the existence of fairies, or imaginary beings of diminutive stature, exquisite beauty, and unvarying benevolence, and, according to the poetical mythology of Southern Europe, constant frequenters of the haunts of men, appears to have been established in Europe in the dark ages, and may possibly have been borrowed either, through the Jews, from the Arabs in Spain, or, through the crusaders, from Syria and the Holy Land. The Arabian romancers had, before that period, adopted a great part of the fabulous system taught by the Persian poets, and originally brought from India. As the heroes of that system coincide in many leading points with the fairies of European romance, it has been—perhaps too hastily—concluded, that the latter was also ultimately to be traced to the East. A resemblance, probably accidental, between the Persian word *perí*, and the English *fairy*, has given rise to a theory more specious than solid: for *fairy*, which may be derived from *fair*, was an integral part of our language before there was any intercourse between England and the East; and the term *perí* was never adopted by the Arabs, through whom alone the learning of Asia found its way into Europe in the dark ages: nor have the corresponding words in other European languages any affinity with this.

According to the system of the Persians, the earth has been subjected to a continual succession of civil and physical revolutions, having been peopled by various races of different beings, who after a time were expelled or annihilated, on account of their rebellion against their Creator. This notion is plainly nothing more than a modification of the periodical dissolutions and renovations of the universe, taught by the followers of Budd'ha. The prophetic Griffon Sí-murgh told the hero Cahramán, that she had witnessed twelve of these periods of seven thousand years, that the age of Adam would last for seven thousand years, and that after his race was extinguished men would be succeeded by more perfect beings, who would be anni-

hilated in their turn, and that then the earth itself would be destroyed. The beings who inhabited the earth before the creation of man, were the dívs, or déós, as the Indians pronounce the word, and perís. These superhuman creatures may be not inaptly compared with the demons and angels of our ancestors; for the former are represented as most hideous and malignant, the latter as most beautiful and beneficent. What these races were originally when created, and with what powers they were vested, does not seem to have been anywhere mentioned: but Ján ibn Ján, the last of the seventy-two Solomons who governed the world in succession before the creation of Adam, having rebelled against the Almighty, and been defeated by the angel Hháris, who was sent to reduce him to obedience, that angel was elated by his success, and in his turn refused to obey. The Almighty having formed Adam, ordered all other creatures to bow down before him; but Hháris, sprung from the element of fire, scorned to make obeisance to a creature made of clay. In consequence of this apostacy, Hháris was called Ibà, Iblís, or Sheïtán, and under those names figures in the *Corán*, ('Súrahs,' ii. vii. xv. xvii. xviii. xxxviii. p. 5, 117, 211, 233, 243, 376, 4to ed., Sale's version.) The dívs supported Hháris in his revolt; the perís opposed him; the greater part of the dívs, therefore, were confined to Jehennem (Gehenna or hell), but some were allowed to roam about over the face of the earth, as a check upon men, and the perís were confirmed in the possession of their privileges.

The globe is supposed to rest on a vast sapphire, the reflection of which colours the sky; and the earth is encircled by a range of high mountains, called cáf. The whole of this aërial region is called Jinnistán, or the country of Jinns, *i. e.*, dívs or genii, and is occupied both by the evil and the well-disposed demigods. Ahrimán-ábád, the abode of Arimanes, is the capital of the dívs; Shád-ú-kám (pleasure and desire), Gauher-ábád (abode of jewels), and Amber-ábád (city of Ambergris), are those of the perís. The Enchanted Castle, Palace, and Picture Gallery of Arzheng, situated in the first, and are continually alluded to in the Persian romances. The inhabitants of Jinnistán, though formed from fire, are not absolutely immortal; and though possessed of more than human powers, are the sport of human passions. The dívs and perís are constantly at war with each other; and the latter, when captured by the former, are exposed to cold and derision, by being suspended in iron cages at the top of high trees. Their kindred perís, however, relieve them by supplying large draughts of sweet odours, which are their food, but the abomination of the dívs. In one respect the condition of these aërial beings is the reverse of that of the fairies in our romances; instead of aiding men, the perís seem always indebted for victory to the prowess of some mortal hero. It is true the latter owes much of his success to talismans, incantations,

and divers other supernatural aids: but still it is the man, and not the perí, who attacks and often vanquishes the dív. In the dívs and rakshahs, we again meet with the devas and rakshasas of the Hindùs; but the whole system has been so remodelled by the followers of Zoroaster, that little more than a nominal resemblance remains; and that little has probably been diminished by the Mussulman poets, through whom this system of fable has been handed down to modern times.

[See Richardson's 'Dissertation on the Literature of Eastern Nations,' prefixed to his 'Persian and English Dictionary;' and D'Herbelot, 'Bibliothèque Orientale,' Caf. Divs, Eblis, in Gian-Ben-Gian, Peri, Soliman.]

For the European creed respecting faries, we may refer to Sir W. Scott's 'Introduction to the Tale of Tamlane,' to which we are indebted also in our account of Elves. The faries of French, Spanish, and Italian romance, are inferior spirits in a beautiful female form, possessing many of the amiable qualities of the Oriental perís, even if not derived from them.* Among ourselves, and especially in Scotland, this spiritual race has sometimes been less fortunate. From the Gothic elves the British fairies have borrowed a diminutive size, and not unfrequently many mischievous attributes. The chivalrous ardour of the middle ages has invested them with a visionary pomp of arms, of which exquisite use has been made by Chaucer, in 'The Flowre and the Leafe,' the beauty of which has not been diminished in Dryden's 'Rifacimento.' The classical mythology, also, has been mingled with more recent fable, and the queen of the fairies and her train have appeared as Diana and her nymphs. The popular belief in witchcraft tended materially to degrade the character of these imaginary beings; and as no intermediate spiritual nature was admitted between that of angel and devil, the unhappy fairy, not being able to establish the superior claim, was doomed to be connected with the infernal crew. One of the charges against Joan of Arc was, that she had frequented the tree and fountain near Dompré, which formed the rendezvous of the fairies, and bore their name; that she had joined in their dances, and accepted their aid in the great work of national deliverance. She admitted that she had visited the tree; but this, as she said, was to commune with Saints Catherine and Margaret, who there appeared to her; nevertheless, that she had been brought up by a woman who used to boast that she had seen the fairies under this same tree. ('Recherches de Pasquier,' vi. 5.) In the disgusting trial of Major Weir, so late as 1670, his sister is

* The Spaniards derived their fairy lore from the Moors, with whose beautiful legends were mingled the tales of the Visigoths, settled in that country. This national faith was probably, at a later period, imparted to the Irish, who had considerable intercourse with the Spaniards. As a general rule, the primitive fairy traditions were modified both by the character of the people and the romance peculiar to each district in which they were received. [E. R.]

accused (and she was burnt upon this among other charges), that "she took employment of a woman to speak in her behalf to the queen of fairie;" and yet the royal writer of the 'Dæmonology,' with more than his wonted sagacity, had many years before expressed considerable doubts regarding this branch of popular superstition. As the passage is not a little curious, we shall give it entire.

"*Epistemon.*—That fourth kinde of spirits, which by the Gentiles was called Diane and her wandering court, and among us was called the *Phairie* (as I told you), or our *good neighbours*, was one of the sorts of illusions that was ripest in the times of papistry; for although it was holden odious to prophesie by the divell, yet whom these kind of spirits carried away and informed, they were thought to be sonsiest and of best life. To speake of the many vaine trattles founded upon that illusion, how there was a king and queene of *Phairie*, of such a jolly court and train as they had; how they had a teynd and duty, as it were, of all goods; how they naturally rode and went, eate and dranke, and did all other actions like natural men and women; I think it like Virgil's 'Campi Elysii,' nor any thing that ought to be believed by Christians, except in generall, that as I spake sundry times before, the divell illuded the senses of sundry simple creatures, in making them beleeve that they saw and heard such things as were nothing so indeed.

"*Philomathes.*—But how can it be, then, that sundry witches have gone to death with that confession, that they have been transported with the *Phairie* to such a hill, which opening, they went in, and there saw a faire queene, who, being now lighter, gave them a stone that has sundry vertues, which at sundry times hath been produced in judgment?

"*Ep.*—I say that, even as I said before, of that imaginat ravishing of the spirite foorth of the body. For may not the divell object to their fantasie, their senses being dulled, and as it were asleepe, such hilles and houses within them, such glistering courts and traines, and whatsoever such like, whereunto he pleaseth to delude them, and in the meane time their bodies being senselesse, to convey in their hands any stone or such like thing, which he makes them to imagine to have received in such a place."

After some further inquiries, as to their power of prophesying truly, and whether these kinds of spirits may appear to innocent persons or to witches only, in which Epistemon, although beforehand he seems to have denied their reality, admits that they may appear even "to the innocent sort, either to afraie them, or to seeme to be a better sort of folkes, nor uncleane spirits are;" he dismisses the questions of his scholar, which, perhaps, were growing troublesome, rather in a summary manner.

"*Phil.*—But I have heard many more strange tales of this *Phairie* nor ye have yet told me.

"*Ep.*—As wel I do in that as I did in all the rest of my discourse. For because the ground of this conference of ours proceeded of your speering at me at our meeting, if there was such a thing as witches or spirits; and if they had any power: I, therefore, have framed my whole discourse, only to prove that such things are and may be, by such number of examples as I show to be possible by reason, and keepes me from dipping any further in playing the part of a dictionary, to tell whatever I have read or heard in that purpose, which both would exceed faith, and rather would seeme to teach such unlawfull artes, nor to disallowe and condemn them, as it is the dutie of all Christians to doe." (Book iii., c. 5.)

It is not always easy, from the confusion of attributes upon which we have slightly touched above, to determine what peculiar class of spirits was supposed to be in connection with the miserable victims who expiated the crimes of old age and fatuity at the stake as witches. Nor, indeed, is it likely that the opinions either of their accusers or of their judges were very precise or definite on this subject. Alison Pearson, who was burned in 1586, by a decree of the criminal court of Scotland, was charged with "hanting and repairing with the *gude neighbours* and queene of Elf-land;" but the orgies which she was supposed to celebrate, and the acts in which she was seduced to join, bear far greater resemblance to the satanic rites which the genius of Goethe has depicted as polluting the Hartz Mountains on Walpurgis night, than to the playful and innocent revels which we have elsewhere been taught to associate with fairy mythology. The case of Ann Jefferies is less discordant from these latter notions; for the spirits with which she kept company appear to have been benevolent. Her adventures will be found in 'An Account of A. J. now living in the County of Cornwall, who was fed for six months by a small sort of airy people, called Fairies, &c.;' in a Letter from Moses Pits to Dr. Edward Fowler, Bishop of Gloucester, printed in 1696, republished in Morgan's ('Phœnix Britannicus,' 1732, 545.) According to her statement, "six small people, all in green clothes, came suddenly over the garden wall," while she was knitting stockings one day in the garden of the narrator, at St. Teath, in Cornwall. The sight of them threw her into convulsions, and a long sickness followed, which we imagine was epileptic, and affected her mind as much as her body; she pretended, and was believed, to be endowed with extraordinary sanative powers, which, aided, doubtless, by the imagination of her patients, enabled her, as we are assured, to effect numerous very wonderful cures; for all of which, 'selon la regle,' she refused to accept money. She had always

a sufficient stock of salves and medicines, and yet neither made nor purchased any; nor did she ever appear to be in want of money. From harvest time to Christmas she eat no food but that which the fairies provided her, and on one occasion she gave the narrator a piece of fairy bread, which he declared to be the most delicious which ever passed his lips. Once, also, she gave a silver quart cup to the daughter of her mistress, a girl about four years old, to carry to her mother, who, however, was too wary to be entrapped by receiving this goblin gift. The fairies always appeared to her in even numbers, never less than two, nor more than eight at a time; thus violating the classical rule of directly opposite authority, 'numero Deus impare gaudet,' (God delights in an unequal number.) Whenever she danced in the orchard among the trees, she affirmed that the fairies were her companions. These and other similar singularities brought her under the cognizance of the neighbouring clergy and magistrates. The first inveighed against her fairies, as devils; a charge which the little spirits indignantly rebutted at their next visit, by folding down a Bible at 1 John, iv. 1, and desiring her to present it (although she could not read) to their false accusers. The magistrates did not confine themselves, like the ministers, to mere hard words, they imprisoned her for three months, *without food*, in Bodmin gaol, and afterwards, for some longer time, in a private house,—we must not omit the right cornubian name of its owner, Mr. Justice Tregeagle. The fairies had warned her beforehand of her intended apprehension, and advised her to patient submission. She was still living in 1696, aged 70; but her imprisonment had been of use, for she then refused to tell any more particulars of her spiritual acquaintance.

The Scottish fairies are represented by Sir W. Scott as still retaining much that is harsh and terrific in their character; and, notwithstanding their Highland name, 'Daoine shie,' Men of Peace, they are after all but peevish and envious beings. As they are always invisibly present, it is not wise to speak of them otherwise than with respect. As for speaking *to* them, wo worth the silly wight who makes such venture, especially on Fridays, on which days their influence is most powerful. Falstaff, indeed, says even of the gentler southern fairies, that "he that speaks to them shall die." Their form is diminutive; they inhabit the interior of green hills, called in Gaelic *sighan*, on the surface of which the rings which mark their moonlight dances may often be traced. They dress in green, in heath brown, or in grey. They are particularly fond of horse exercise, and their invisible steeds may be discovered in their passage by the shrill ringing of their bridles. Now and then, however, especially during the night, they borrow horses of flesh and blood, whose speed they are well known not to spare. Their movements are sometimes accompanied by huge eddies of sand, and a cry of *horse and hattock*

may be heard at the same time. Aubrey ('Miscellanies' 209) recounts, on the authority of a learned friend in Scotland, whose letter to him is dated March 25, 1695, that an ancestor of the noble family of Duffus, once walking in the fields, and hearing this shout, had the hardiness to join in it. He had the good luck to be transported by the fairies into no worse place than the royal celler in Paris, where, having drunk to his heart's content, he was found on the following morning with a silver cup in his hand, with which the king, on hearing his marvellous narrative, presented him. "This story," continues Aubrey's correspondent, *if it could be sufficiently attested*, "would be a noble instance for your purpose." He then adds, that the existing Lord Duffus acknowledged the genuineness of this tradition, but thought that the circumstances which it related were fabulous, notwithstanding that among the family plate was an ancient silver cup, called the Fairy cup.*

Aubrey ('Ibid.' 114), has one other short notice of a fairy, which Sir W. Scott very aptly describes as "a succinct and business-like memorandum of a ghost seer." "Anno 1670, not far from Cirencester was an apparition: being demanded whether a good spirit or a bad, returned no answer, but disappeared with a curious perfume and most melodious twang." Mr. W. Lilly believes it was a fairy. So Propertius,—

> "Omnia finierat: tenues secessit in auras:
> Mansit odor; posses scire fuisse Deam."

In England, under the real magic of the Elizabethan poets, a milder tone has been given to the popular belief concerning fairies, and they are regarded as fair and lovely idealities,—almost the only race of spirits with which it is thought prudent to render children acquainted. They are small in stature, delighting in cleanliness, and, according to the best authorities (the commentators on Shakspeare do not all agree on this point), blessed with immortal youth and beauty. Johnson does not determine whether Shakspeare or Drayton wrote first concerning them, but he is inclined to think that instead of one of them borrowing his fairy legends from the other, there was some received system which both of them represented

* The munificence of the Scotch fairies calls for further observation, as well as their supposed skill in the fabrication of arms, and the cheerful accounts we have of their cavalcades and hunting excursions. They were also able to surround themselves with illusory splendour, and so enchant the eyes of mortals, whom they wished to deceive, that their gloomy haunts and personal deformity were concealed until their purpose was accomplished. Their object in these deceptions was to recruit their failing numbers from the ranks of mortals, for which purpose also they stole the children of earthly parents, as stated in the next article. This kind of necessity is assigned as the reason for their frequenting streams and fountains, by Fletcher, whose words are cited by Scott in his introduction to 'Tamlane:'—

> "A virtuous well, about whose flowery banks
> The nimble-footed fairies dance their rounds
> By the pale moonshine, dipping oftentimes
> Their stolen children, so to make them free
> From dying flesh and dull mortality."

This, it must be confessed, is beautifully imagined, and it may serve to relieve the somewhat gloomy picture of the 'Daoine Shie' in the text. [E. R.]

as accurately as they could. Tyrrwhitt has proved that Shakspeare led the way; for that in the 'Nymphidia,' Don Quixote, which was not published till 1605, is cited, whereas there is an edition of the 'Midsummer Night's Dream' as early as 1600. The notion of a fairy king and queen was as old as the time of Chaucer, who speaks of the queen and her land in the 'Rime of St. Thopas;' and, again, in the 'Wife of Bathes Tale,' represents her as holding her court with great magnificence in the reign of king Arthur. In the 'Merchantes Tale,' however, we are presented with potentates of evil power, as presiding over this ideal land:—

"Proserpine, and all her fayrie;"

and, again,—

"Pluto, that is king of fayrie."

So, in darker Scottish fancies, the queen has been called 'a gyre carling,' the great hag, 'Hecate,' 'Nicneven,' and 'Dame Habunde,'—the last, however, is a benevolent personage, and, as her name implies, the source of plenty. Whence arose the far more pleasing Oberon and Titania, is by no means plain; *Oberon*, indeed, has been fancifully traced to 'l'aube au jour:' and *Titania* is frequently used by Ovid as a patronymic for Diana: but Mr. Steevens has stripped Shakspeare of the invention of one of these names, by citing ('The Scottishe Story of James the Fourthe, slain at Floddon, intermixed with a pleasant Comedie presented by Oberon, King of the Fairies,' 1594).

The names of the English poetical fairy court are subject to some variations. They are thus given by Poole in his ('Parnassus,' 1657): "*Oberon*, the Emperor; *Mab* (*amabilis*,) the Empress; *Perriwiggin*, *Perriwinckle*, *Puck*, *Hobgoblin*, *Tomalin*, *Tom Thumb*, Courtiers; *Hop*, *Mop*, *Drop*, *Pip*, *Trip*, *Skip*, *Tub*, *Tib*, *Tick*, *Pink*, *Pin*, *Quick*, *Gill*, *Tin*, *Tit*, *Wap*, *Win*, *Nit*, Maids of Honour; *Nymphidia*, the mother of the Maids." Here *Mab* usurps the place of *Titania*, unless they are identical, as, indeed, Shakspeare himself permits her to do in a well-known passage in 'Romeo and Juliet.' *Puck*, *Hobgoblin*, or *Robin Goodfellow*, is the only other personage of much note. He is the jester of 'Oberon,' and in the 'Nymphidia' he is confidentially employed by that king to detect 'Mab' in an intrigue with 'Pigwiggin;' but he is better known as the frolicsome spirit described by Reginald Scot, ('Discovery of Witchcraft,' 66). "Your grandames' maids, were wont to set a bowl of milk for him, for his pains in grinding of malt and mustard, and sweeping the house at midnight. This white bread, and bread and milk, was his standard fee." But he himself sings his own qualities more at large in a ballad attributed to Ben Johnson, and printed by the Bishop of Dromore, in his ('Reliques of Ancient English Poetry,' iii. 203). Milton 'L'Allegro' has named him "the lubbar fiend;" and so repugnant is this

description to the light and graceful pictures of later fairyism, that Warton is inclined to think Robin Goodfellow has here been confounded with a sleepy giant, the son of a witch, who had the devil's mark about her, mentioned in the 'Knight of the Burning Pestle,' under the characteristic name of *Lob-lye-by-the-fire*, to whom, perhaps, Shakspeare alludes, when the fairy in her first interview with Puck takes leave of him in these words, "Farewell, thou *Lob of Spirits*." True it is, that Burton, in his 'Anatomy of Melancholy,' has recognised "a bigger kind of them (fairies), called with us 'Hobgoblins' and 'Robin Goodfellows,' that would, in these superstitious times, grinde corne for a messe of milke, cut wood, or do any manner of drudgery worke," (p. i. sec. 2, fol. 29); and afterwards he adds, that the demons who mislead men by night, "we commonly call them *Pucks;*" but Burton does not hold any fairies to be better than "terrestrial devils." Puck's dress is accurately given in an old play, 'Grim, the Collier of Croydon,' where the stage direction to Act iv. sc. 1, is, "Enter Robin Goodfellow in a suit of leather close to his body, his face and hands coloured russet colour, with a flail." Sometimes, however, like his colleagues, he wore green. His names have been very learnedly derived: *Puck*, or as the author of 'Piers Ploughman' writes it, *Pouk*, is the old Gothic *Puke*, *Puken*, *Sathanas* (Gudm. And. *Lex. Island*); hobgoblin is a *hopping* goblin, and goblin is 'Kobalos,' a sort of spirits which the Scholiast on Aristophanes describes as harsh and pitiless, ('Dæmonas quosdam Dionysiacos asperos et immites') a statement wholly disagreeing with the household and good-natured offices in which Robin Goodfellow is usually employed. The *Browny* of the Scotch appears to be very nearly allied to *Puck*. King James describes him, "like a rough man who haunted divers houses without doing any evill, but doing as it were necessarie turns up and downe the house; yea, some were so blinded as to believe their house was all the sonsier, as they called it, that such spirits resorted there." When Johnson visited the Hebrides, "nothing," as he says, "had been heard of *Browny* for many years." Much more concerning him, however, may be learned from Cromek's ('Remains of Nithsdale and Galloway Song,' 330).

Besides keeping court, the English fairies were sometimes occupied in homelier employments. The following most circumstantial account of a fairy market is given by Bovet, in his ('Pandæmonium, or the Devil's Cloister opened,' 1684): "Reading once the eighteenth of Mr. Glanvil's ('Relations,' p. 203), concerning an Irishman that had like to have been carried away by spirits, and of the banquet they had spread before them in the fields, &c. it called to mind a passage I had often heard of fairies, or spirits, so called by the country people, which showed themselves in great companies at divers times; at sometimes they would seem to dance, at other times to keep a great

fair or market; I made it my business to inquire among the neighbours what credit might be given to that which was reported of them; and by many of the neighbouring inhabitants I had this account confirmed. The place near which they most ordinarily showed themselves, was on the side of a hill named Blackdown, between the parishes of Pitminster and Chestonford, not many miles from Tanton. Those that have had occasion to travel that way, have frequently seen them there, appearing like men and women of a stature generally next the smaller size of men; their habits used to be red, blue, or green, according to the old way of country garb, with high-crowned hats. One time, about fifty years since, a person living at Comb, St. Nicholas, a parish lying on one side of the hill, near Chard, was riding towards his home that way, and saw just before him, on the side of the hill, a great company of people, that seemed to him like country folks, assembled as at a fair. There was all sorts of commodities, to his appearance, as at all ordinary fairs: pewterers, shoemakers, pedlars, with all kinds of trinkets, fruit, and drinking booths: he could not remember anything which he had usually seen at fairs, but what he saw there. It was once in his thought that it might be some fair for Chestonford, there being a considerable one at some time of the year; but then, again, he considered that that was not the season for it; he was under very great surprise, and admired what the meaning of what he saw should be; at length it came into his mind what he had heard concerning the fairies on the side of that hill; and it being near the road he was to take, he resolved to ride in amongst them, and see what they were. Accordingly he put on his horse that way, and though he saw them perfectly all along as he came, yet when he was upon the place where all these had appeared to him, he could discern nothing at all, only seemed to be crowded and thrust as when one passes through a throng of people; all the rest became invisible to him, until he came at a little distance, and then it appeared to him again as at first. He found himself in pain, and so hasted home, where, being arrived, a lameness seized him all on one side, which continued on him as long as he lived, which was many years, for he was living in Comb, and gave an account to any that inquired of this accident, for more than twenty years afterwards. And this relation I have from a person of known honour, who had it from the man himself. There were some whose names I have now forgot, but they then lived at a gentleman's house near Comb Farm, near the place before specified; both the man and his wife, and divers of the neighbours assured me, that they had at many times seen this fair keeping in the summer-time, as they came from Tanton market; but that they durst not adventure in amongst them, for that every one that had done so had received great damage by it. Any person that is incredulous of

what is here related, may, upon inquiry of the neighbours and inhabitants, receive ample satisfaction, not only as to what is here related, but abundantly more, which I have heard solemnly confirmed by many of them," (207).

Bovet's volume may be turned to, also, with advantage, for 'a remarkable passage of one named the Fairy Boy of Leith, in Scotland, given me by my worthy friend, Captain George Burton, and attested under his own hand,' (172). This has been printed in Sir W. Scott's entertaining *Introduction*, and it relates to a lad who used to drum every Thursday night at the fairy feasts on Arthur's Seat.

The Bishop of Dromore ('Relics of Ancient Poetry,' iii. 267), has printed a curious receipt from the papers of some alchymist, preserved in the Ashmolean Museum at Oxford (8259, 1406, 2). It clearly relates to another class of fairies than those which we have been last considering, and the spirit whom it is to command bears a strong resemblance to *Familiars*—the Bottle Imps of the Germans.

"An excellent way to get a fayrie, (for myself I call Margaret Barrence, but this will obteine any one that is not allready bound.) First, get a broad square christall or Venice glasse, in length and breadth three inches. Then lay that glasse or christall in the bloud of a white henne, three Wednesdayes or three Fridayes. Then take it out and wash it with holy aq. and fumigate it. Then take three hazle sticks, or wands, of an yeare groth; peel them fayre and white; and make them soe longe as you write the spiritt's name or fayrie's name, which you call, three times on every sticke, being made flatt on one side. Then bury them under some hill whereas ye suppose fayries haunt, the Wednesday before you call her; and the Friday following take them uppe, and call her at eight, or three, or ten of the clock, where be good planetts and houres for that turne; but when you call be in cleane life, and turn thy face towards the East. And when you have her, bind her to that stone or glasse."

In Reginald Scot's 'Discovery of Witchcraft,' 1665, is given a charm whereby "to go invisible by these three sisters of the fairies," Milita, Achilia, and Sibylia. You are "first to go to a fair parlour or chamber, and on even ground, and in no loft, and from people nine dayes, for it is better; and let all thy cloathing be clean and sweet. Then make a candle of virgin wax, and light it, and make a fair fire of charcoles in a fair place in the middle of the parlour or chamber; then take fair clean water that runneth against the East, and set it upon the fire, and if thou warm thyself, say these words, going about the fire three times, holding the candle in thy right hand." We shall readily be forgiven for not transcribing the incantation which, from its abuse of holy names to absurd purposes, is not

a little profane. The following is the effect which it is sure to produce:—"And if they come not at the first night, then do the same the second night, and so the third night, until they do come, *for doubtless they will so come;* and lie thou in thy bed in the same parlour or chamber, and lay thy right hand out of the bed, and look thou have a fair silken kerchief bound about thy head, and be not afraid, they will do thee no harm: For there will come before thee three fair women, and all in white cloathing, and one of them will put a ring upon thy finger wherewith thou shalt go invisible. Then with speed bind her with the bond aforesaid. When thou hast this ring on thy finger, look in a glass, and thou shalt not see thyself. And when thou wilt go invisible, put it on thy finger, the same finger that they did put it on, and every new ☽ renew it again. For after the first time thou shalt ever have it, and ever begin this work in the new of the ☽ and in the hour of ♃ and the ☌ ☍ ☓." Book xv. ch. xx).

Perhaps Scot has left us as luminous an account of the fairies as can anywhere be found. They do "principally inhabit the mountains and caverns of the earth, whose nature is to make strange apparitions on the earth in meadows and in mountains, being like men and women, souldiers, kings, and ladyes, children, and horsemen, cloathed in green, *to which purpose they do in the night steal hempen stalks from the fields where they grow, to convert them into horses,* as the story goes. Such jocund and facetious spirits are sayd to sport themselves in the night by tumbling and fooling with servants and shepherds in country houses, pinching them black and blue, and leaving bread, butter, and cheese sometimes with them, which, if they refuse to eat, some mischief shall undoubtedly befall them by the means of the faeries. And many such have been taken away by the sayd spirits for a fortnight or a month together, being carryed with them in chariots through the air over hills and dales, rocks and precipices, till at last they have been found left in some meadow or mountain bereaved of their senses, and commonly of one of their members to boot."—*Ibid.* ('A Discourse concerning Devils and Spirits,' book ii. ch. iv).

Besides this account given by Scot, we find John Webster, Practitioner of Physick, who, in 1677, published a stately folio, 'The Displaying of Supposed Witchcraft,' thus satisfactorily explaining the belief in fairies.

"In a few ages past, when Popish ignorance did abound, there was no discourse more common (which yet is continued among the common people) than of the apparition of certain creatures which they called fayries, that were of very little stature, and, when seen, would soon vanish and disappear. And these were generally believed to be some kind of spirits or demons, and Paracelsus held them to be a kind

of middle creatures, and called the Non-Adamicks, as not being of the race of Adam."

After an argument on the probability of Pygmies, the sagacious doctor concludes, "From whence all understanding and impartial judgments may clearly perceive that this kind of creature (fayries), have been really existing in the world, and are and may be so still in islands and mountains that are uninhabited, and that they are no real demons or non-adamick creatures that can appear and become invisible when they please, as Paracelsus thinketh. But that either they were truly of human race, endowed with the use of reason and speech (which is most probable), or at least that they were some kind of little apes or satyres, that having their secret recesses and holes in the mountains, could, by their agility and nimbleness, soon be in or out, like conies, weazels, squirrels, and the like." (Chap. xv. 283-4.)

It is, we think, sufficiently apparent, from the many contradictions occurring, even in the few particulars which we have compiled above (and if the reader turn to the sources from which we have gathered them, or to the second volume of Drake's 'Shakspeare and his Times,' he will find others without number), that there was little of *system* in the belief of our forefathers in fairies. It probably varied according to the character of the country in which it existed, and was gloomy or sportive as the manners of the inhabitants were more or less rude or civilised. The poets took all they found, and each framed a theory for himself, as best suited his purpose. That which Shakspeare erected, and with which, in all main points, Drayton agrees with him, has since his time continued to be the current mythology; and still in our own days, when, even among the vulgar, all serious belief in these airy beings is exploded, we should feel, if we may so say, that truth was violated by any innovation upon the poetical creed which we derive from this great national poet, to whom our imagination has pledged its faith and allegiance. [E. S.]

ELVES.

Sir Walter Scott's Introduction to the Tale of Tamlane ('Minstrelsy of the Scottish Border' ii. 109), contains almost all the lore which can be collected concerning Elves. The prototype of the English Elf, he says, is to be sought in the *Berg elfen*, or *Duergar*, of the Scandinavians. These were dwarfish Spirits inhabiting the rocky mountains, and approaching in some respects to human nature; their attributes were supernatural wisdom and prescience, and skill in the mechanical arts, especially the fabrication of arms; moreover, they were capricious, vindictive, and easily irritated. Such originally were the Elves; although, by later superstitions

grafted on this belief, from the east and elsewhere, they have been confounded with fairies and numerous other beings of the mythology of romance.

Olaus Magnus, iii. 10, writing concerning the midnight dances of Elves or spectres, mentions circles which are precisely similar to the commonly received *fairy rings*, and he thus accounts for them. "The inhabitants call this nocturnal amusement the dance of Elves, and they entertain a belief that the souls of men, now disembodied, who had given themselves up to corporeal pleasures, so as to become the slaves of such things, obeying every sensual impulse, and violating every law, divine and human, are on these occasions rolled round and round upon the earth." In these spirits, there is plainly a greater admixture of evil than in our poetic Elves; in treating of whom we must confine ourselves to a brief explanation of a few of their ministries, for the most part illustrative of the words which our language has formed from their name. Among the first of these are the "green sour ringlets, whereof the ewe not bites." The origin of these rings is still matter of dispute among men of science. They have been variously attributed to lightning and to the tracks of animals. Dr. Wollaston refers them to the growth of a species of agaric, which absorbs all nutriment from the soil beneath, and thus for a time destroys the herbage. ('Phil. Trans.' 1807, part ii).

The triangular flints, *Belemnites*, so numerous in Scotland, and which are not unfrequently found elsewhere, are popularly termed *Elf arrows*. It is currently believed, that the Elves shoot these at cattle, which, although the hide remains entire, instantly fall down and die, or recover from their convulsions by being again touched with the Elf arrow by which they are hit, and drinking of the water in which it has been dipped.

The '*Ignis fatuus*' has been named '*Elf fire*,' '*Wred Eld*,' observes Ihre, "is the name given to the fire obtained by rubbing two pieces of wood together, and is used in divers ways by the superstitious."

Elf locks, "the hard, matted or clotted locks of hair in the neck," as they are explained in the 'Glossary to Kennet's Parochial Antiquities,' under the word *Lokys*, are referred by Warburton to the 'Plica Polonica,' which might naturally enough be supposed to be the infliction of an evil spirit.* Mr. Douce has very lucidly illustrated the plating of the manes of horses alluded to in 'Romeo and Juliet.' "This is that very Mab that plats the manes of horses in the night, and bakes the *elf locks* in foul sluttish hairs, which once entangled, much misfortune bodes." It was believed, he says, that certain malignant spirits, whose delight was to wander in groves and pleasant places, assumed, occasionally, the likenesses of women clothed in

* The *Plica Polonica* is a disease very prevalent in Poland. The hairs of the head fill with blood and become matted together. This singular affection lasts about three years, and is understood to carry off diseases to which the sufferer would otherwise be liable. [E. R.]

white; that in this character they sometimes haunted stables in the night time, carrying in their hands tapers of wax, which they dropped on the horses' manes, thereby plaiting them in inextricable knots, to the great annoyance of the poor animals, and vexation of their masters. These hags are mentioned in the works of William of Auvergne, Bishop of Paris in the 13th century. There is a very uncommon old print by Hans Bulgmair, relating to this subject. A witch enters the stable with a lighted torch, and previously to the operation of entangling the horse's mane, practises her enchantments on the groom, who is lying asleep on his back, and apparently influenced by the nightmare. ('Ills. of Shakspeare,' ii. 180).

For *Elf-skin*, in the passage from 'Henry IV.,' Johnson prefers *Elf-kin* (little Elf), and Steevens *Eel-skin*, which is supported by a parallel in King John.

Mr. Ellis, in his notes on ('Brand's Popular Antiquities,' ii. 339), mentions a disease, a hardness of the side, called the *Elf cake*, for which the following prescription is given in 'A Thousand Notable Things.' No. 55, "Take the root of gladen, and make powder thereof, and give the diseased party half a spoonful thereof, to drink in white wine, and let him eat thereof so much in his pottage at one time, and it will help him within awhile."

But not the least fearful power possessed by the elves, was that which was alluded to in the citation from Hudibras, whereby they were enabled to change children in their cradles, and substitute some of their own breed in their stead. The *Elfin children* thus abstracted, became eminently distinguished; the knights of 'Spencer's Court of Faerie' were all thus born. Yet it must be confessed, that some have attributed this custom of the elves to a septennial sacrifice which they are compelled to make to satan. For the unhappy *changelings* left behind no terms are too bad. One of these, named Andriagus, is recorded in 'Amadis de Gaul;' among other similar tricks, in the few first days after his deposition he sucked out the heart's blood of no less than three nurses, (iii. 10.) But graver authorities than these have vouched for the evil propensities of these strange beings. Luther, in his ('Mensalia,' 35), affirms, that "one of these more fouleth itself than ten other children, so that their parents are much disquieted therewith, and their mothers are able to give suck no more." This theft could not be perpetrated after baptism. The superstition is noticed by Pennant as prevalent in his time in the highlands ('Tour in Scotland,' 157), and in Wales, ('Hist. of Whiteford,' 5); Waldron, in his 'Description of the Isle of Man,' gives the following account of a reputed changeling whom he visited. "Nothing under heaven could have a more beautiful face; but although between five and six years old, and seemingly healthy, he was so far from being able to walk or stand, that he could not so much as move any one

joint; his limbs were vastly long for his age, but smaller than an infant's of six months; his complexion was perfectly delicate, and he had the finest hair in the world; he never spoke nor cried, eat scarcely any thing, and was very seldom seen to smile; but if any one called him Fairy elf, he would frown and fix his eyes so earnestly on those who said it, as if he would look them through. His mother, or at least his supposed mother, being very poor, frequently went out a chairing, and left him a whole day together; the neighbours, out of curiosity, have often looked in at the window to see how he behaved when alone, which whenever they did they were sure to find him laughing and in the utmost delight. This made them judge that he was not without company more pleasing to him than any mortals could be; and what made this conjecture seem the more reasonable was, that if he were left ever so dirty, the woman, at her return, saw him with a clean face and his hair combed with the utmost exactness and nicety." (*Works*, 128.) Waldron, as Sir Walter Scott justly characterizes him, was a scholar and a gentleman, but he had lived so long among the Manks that he was almost persuaded to believe their legends. We think this judgment is too qualified; Waldron seldom relates any marvel, and his volume is a treasure of them, to which he does not seem to give far more than *half* credence; and it is, perhaps, this very assent which invests his writings with such deep interest. One mode of procuring the restoration of the stolen child was by roasting the supposititious infant on live embers.* Another, somewhat less hazardous, is quoted by Grose, in his 'Provincial Glossary, from a Pleasant Treatise on Witchcraft.' It was suggested by a poor man, who asked alms of the mother of a changeling, "Sweep the hearth very clean, and place the child fast in his chair, that he might not fall, before it, and break a dozen eggs, and place the four and twenty half shells before it, then go out and listen at the door: for if the child spoke, it was certainly a changeling; and then she should carry it out and leave it on the dunghill to cry, and not to pity it till she heard its own voice no more." The woman, having done all things according to these words, heard the child say, "Seven years old was I before I came to the nurse, and four years have I lived since, and never saw so many milk pans before." So the woman

* In *Cromek's Remains of Nithsdale and Galloway Song*, cited also by Dr. Thomson in his translation of *Salvertes's Magic*, we read that,—"A beautiful child, of Cærlaveroc, in Nithsdale, was thus changed on the second day of its birth, and its place supplied by a hideous elf. The servant to whom the changeling was intrusted, in the absence of her mistress, however, discovered the trick. She could not perform her other work owing to the fretfulness of the changeling; but the elf, hearing her complain, started up and performed all her work, and on her mistress' approach returned to the cradle. She told her mistress of the discovery, and at the same time said, 'I'll work a pirn for the wee diel.' With this intention she barred every outlet in the room; and, when the embers were glowing, undressed the elf, and threw him upon the fire. It uttered the wildest and most piercing yells, and in a moment the fairies were heard moaning, and rattling at the window boards and the doors. 'In the name o' God bring back the bairn,' cried the servant. The window flew up, the earthly child was laid unharmed on the mother's lap, while its grisly substitute flew up the chimney with a loud laugh."—*Cromek*, p. 308: *Salverte*, Vol. I., p. 126. [E. R.]

took it up, and left it upon the dunghill to cry and not to be pitied, till at last she thought the voice went up into the air, and, coming, found her own natural and well favoured child. For the method of disenchanting *Elfin adults*, the reader must turn to the exquisite romantic ballad, from the dissertation prefixed to which we have borrowed so much of the above matter. [E. S.]

Elf-home, or Alfheim, according to the Prose Edda, is one of the fair homesteads of the celestial regions, wherein dwell the beings called the Elves of light, who are described as fairer than the sun. The Elves of darkness according to the same authority live under the earth. We quote the note on this passage of the Edda, by M. Mallet. "All the Teutonic nations have had these genii. The romances of chivalry are full of allusions to this imaginary system. The same opinions prevailed among the Persians. In many places of high Germany the people have still a notion that these genii come by night, and lay themselves on those they find sleeping on their backs, and thus produce that kind of suffocation which we call the nightmare. In the same manner they accounted for those luxurious and immodest illusions so common in dreams; hence are derived the fables of Incubi and Sucubi, and that general opinion that there were genii or sylphs of both sexes, who did not disdain the embraces of mortals. The bad genii were particularly dreaded at the hour of noon, and in some places they still make it a point of duty to keep company at that hour with women in child-bed, for fear the demon of noon should attack them if left alone. This superstition has prevailed no less in France than elsewhere, though it came from the East. St. Basil recommends us to pray to God some time before noon to avert this danger." Compare the story of *Lillith* given on another page. [E. R.]

FAMILIARS.

We do not recollect any writer who has given a more succinct account of the various species into which Familiar Spirits may be distributed than Le Loyer, in his edifying work 'Des Spectres.' "Some," he says, "had familiar spirits who came to them at stated times, or whom they kept enclosed in magical figures, characters, and rings. They not only conversed with them, but could sometimes see them in such forms as the spirits pleased to assume. Occasionally, indeed, they would attend upon their masters in the guise of valets or domestic servants. Such was the bearded demon of Niphus, who, as Carden informs us, gave his master lessons in philosophy."

From Delrio we learn that these spirits were called by the Greeks 'Paredrii,' as being ever assiduously at hand; and by the Latins,

besides 'Familiares,' 'Martinelli,' or 'Magistelli,' for which names he does not assign any reason.*

Socrates, naturally enough, is among the first to whom an attendant of this nature has been assigned. Clemens has attached a familiar to Simon Magus; Prochorus to Cynops; and Aristotle to Thasius.

The imposture of Sertorius is more precisely stated by Plutarch. He trained a white fawn, which had been presented to him while it was yet extremely young and just yeaned from its mother, to such a degree of tameness, that it became accustomed to the din of arms and the tumult of a camp, and readily obeyed his call and signal. He then encouraged a belief that this animal was the gift of Diana, and the instrument through which her revelations were conveyed to him. Whatever private intelligence he might receive, he announced as communicated by the fawn; and if the secret despatches of his officers conveyed the agreeable news of a victory, before he made this success public, he crowned his favourite with flowers, and led her forth as the messenger of those good tidings which the day was certain to produce by human conveyance. On one occasion, when she had strayed, she was recovered at a time and for a purpose most opportunely supporting this imposture.

The tale of a like ministry afforded to Mahomet by a pigeon, which he had taught, as the representative of the angel Gabriel, to appear to whisper in his ear, does not rest on sound authority. It was admitted by Grotius into his sixth book 'de Rel. Christ,' but when Pococke asked him on what Oriental evidence it was founded, he readily allowed that he relied solely on European relations, and especially on that of Scaliger in his Notes on Manilius (Pocockius, 'Hist. Arab.' 186). Bayle, by whom we have been guided to this fact, is inclined to think, however, that some Eastern authors must have recorded this story, from the manner in which it is alluded to by Gabriel Sionita, who observes, that in the neighbourhood of Mecca, "pigeons are found in great plenty, which, being of the same kind and stock as that which came to the ear of Mahomet, as the Moslems say, it is thought wicked not only to kill, but to take captive or disturb in any way." We do not, however, perceive that much strength is to be derived from this passage. That pigeons abound in those parts is not doubted; and Sionita, in another place, has assigned a good reason for their numbers, namely, their great use when

* Sir Walter Scott was of opinion that the Scottish brownie is a legitimate descendant of the *lar familiaris* of the ancients, which Lavater says was understood to be a disembodied soul, and the watchful guardian of the household. The coincidence between the attributes of the two is very striking, only we must distinguish between the brownie and the elf, the latter being remarkable for his love of mischief; this caution is not unnecessary, as one specimen of the genuine *elf* or *duergar* is known as the 'brown man of the muirs,' and is a being of the greatest malignity. The brownie or familiar, whatever drudgery he performs, eschews all recompense, and if rewarded in any way takes his departure lamenting. One almost regrets that the gentleman of Trapani, mentioned page 41, was not acquainted with this form of exorcism, as he might at any rate have preserved the appearance of gratitude. [E. R.]

trained as carriers; but it by no means appears that Sionita, himself a European, may not have drawn his opinion respecting the Mussulman belief from the very same sources which supplied that of Grotius.

The black dog of Cornelius Agrippa is among the best known familiars of comparatively modern times. His story rests on the authority of Paulus Jovius, ('Elogia' ci.), and it has been copied by Thevet, among others, in his ('Hist. des Hommes plus Illustres et Scavans,' xviii). Jovius relates that Agrippa was always accompanied by a devil in the shape of a black dog, and that, perceiving the approach of death, he took a collar ornamented with nails, disposed in magical inscriptions, from the neck of this animal, and dismissed him with these memorable words, "Abi perdita Bestia quæ me totum perdidisti." (Away, accursed beast, through whose agency I must now sink into perdition.) The dog thus addressed, it is said, ran hastily to the banks of the Saone, into which he plunged headlong, and was never afterwards seen.

We would not for worlds dispute the authenticity of Agrippa's claims to magical power, nor throw any discredit on another story which has furnished one of the best ballads in the 'Tales of Wonder,' of the demoniacal death of the unhappy student who intruded into the sage's study, the key of which had one day been unwittingly left in the charge of Agrippa's wife, who betrayed her trust. Delrio believed this tale, and has recorded it at length, (v. § 2.) But, in justice to the dog, we must refer the reader to the explanation given by Wier,—('De Præstigiis Dæmonum,' ii. 5)—long the faithful pupil and attendant of Agrippa. It is scarcely possible to reject the proofs which he adduces, that the dog was no other than a veritable dog.

We shall see by and bye, on another authority, that the familiar also of Simon Magus assumed the shape of a dog; but neither his dog nor that of Cornelius Agrippa are the only dogs which have had a bad name given them. Hutchinson, in his 'Historical Essay concerning Witchcraft,' mentions, that in New England, as late as 1692, "a dog being afflicted at Salem that had the spectral sight, the said Mr. John Bradshed, the justice's brother, afflicted the dog, and then rid upon him. He made his escape, and the dog was put to death, and was all of the afflicted that suffered. Another dog was said to afflict others, and they fell into their fits when they looked upon them. The dog was put to death," (p. 82.)

We come next to the familiars who were carried about in rings and other trinkets, and here, again, Le Loyer, shall be the first spokesman:—

"With regard to the demons whom they imprisoned in rings or charms, the magicians of the school of Salamanca and Toledo, and their master Picatrix, together with those in Italy who made traffic

of this kind of ware, knew better than to say whether or not they had appeared to those who had them in possession or bought them. And truly I cannot speak without horror of those who pretend to such vulgar familiarity with them, even to speaking of the nature of each particular demon shut up in a ring; whether he be a Mercurial, Jovial, Saturnine, Martial, or Aphrodisiac spirit; in what form he is wont to appear when required; how many times in the night he awakes his possessor; whether benign or cruel in disposition; whether he can be transferred to another; and if, once possessed, he can alter the natural temperament, so as to render men of Saturnine complexion Jovial, or the Jovials Saturnine, and so on. There is no end of the stories which might be collected under this head, to which if I gave faith, as some of the learned of our time have done, it would be filling my paper to little purpose. I will not speak therefore of the crystal ring mentioned by Joaliun of Cambray, in which a young child could see all that they demanded of him, and which eventually was broken by the possessor, as the occasion by which the devil too much tormented him. Still less will I stay my pen to tell of the sorcerer of Courtray, whose ring had a demon enclosed in it, to whom it behoved him speak every five days. In fine, the briefest allusion must suffice to what they relate of a gentleman of Poitou, who had playfully taken from the bosom of a young lady a certain charm in which a devil was shut up. "Having thrown it into the fire," the story goes, "he was incessantly tormented with visions of the devil, till the latter granted him another charm, similar to the one he had destroyed, for the purpose of returning to the lady and renewing her interest in him."

But there is an English author, Heywood, who writes, if not much more to the purpose, at least much more fully on this subject than Le Loyer does, and who evidently attaches a far greater degree of credibility to the narratives which he brings forward.

"Grillandus is of opinion, that everie Magition and Witch, after they have done their homage to the devell, have a familiar spirit given to attend them,* whom they call 'Magistellus,' 'Magister,' 'Martinettus,' or 'Martinellus;' and these are sometimes visible to men in the shape of a dog, a rat, an æthiope, &c. So it is reported of one Magdalena Crucia, that she had one of these *paredrii* to attend her like a blackemore. Glycas tells us, that Simon Magus had a great blacke dog tyed in a chaine, who, if any man came to speak with him whom he had no desire to see, was ready to devoure him. His shadow likewise he caused still to go before him; making the people beleeve that it was the soule of a dead man who still attended him.

"These kindes of familiar spirits are such as they include or keepe

* Every witch had a familiar spirit, but it is well understood that others who were not magicians or witches, were honoured by a similar attendance. For instances of this the legends of the *brownies* may be consulted, and the traditions of ancient families in the next article. [E. R.]

in rings hallowed, in viols, boxes, and caskets; not that spirits, having no bodies, can be imprisoned there against their wills, but that they seeme to be so confined of their own free-wil and voluntarie motion.

"Johannes Leo writeth, that such are frequent in Africke, shut in caves, and bear the figure of birds called *Aves Hariolatrices*, by which the Magitions raise great summes of money, by predicting by them of things future. For being demanded of any difficulty, they bring an answer written in a small scroll of paper, and deliver it to the magition in their bills. Martinus Anthonius Delrius, of the Society of Jesus, a man of profound learning *and judgment*, writeth, that in Burdegell there was an advocate who in a viol kept one of these *Paredrii* inclosed. Hee dying, his heires knowing thereof, were neither willing to keepe it, nor durst they breake it: and demanding counsell, they were persuaded to go to the Jesuit's Colledge, and to be directed by them. The fathers commanded it to be brought before them and broken; but the executors humbly besought them that it might not be done in their presence, being fearfull least some great disaster might succeed thereof. At which they, smiling, flung it against the walls, at the breaking whereof there was nothing seene or heard, save a small noise, as if the two elements of water and fire had newly met together, and as soone parted.

"Philostratus tells us, that Apollonius Tyaneus was never without such rings; and Alexander Neapolitanus affirmeth, that he received them of Jarcha, the great prince of the Gymnosophists, which he took of him as a rich present, for by them he could be acquainted with any deepe secret whatsoever. Such a ring had Johannes Jodocus Rosa, a citizen of Cortacensia, who every fift day had conference with the spirit inclosed, using it as a counsellor and director in all his affairs and enterprises whatsoever. By it he was not onely acquainted with all newes as well forrein as domesticke, but learned the cure and remedie for all griefs and diseases; insomuch that he had the reputation of a learned and excellent physition. At length being accused of *sortilege* or enchantment, at Arnham, in Guelderland, he was proscribed, and in the year 1548 the chancellor caused his ring, in the public market, to be layd upon an anvil, and with an iron hammer beaten to pieces.

"Mengius reporteth from the relation of a deare friend of his (a man of approved fame and honestie) this historie. In a certain town under the jurisdiction of the Venetians, one of their præstigious artists (whom some call Pythonickes,) having one of these rings, in which he had two familiar spirits exorcised and bound, came to a predicant or preaching friar, a man of sincere life and conversation; and confessed unto him that hee was possessed of such an enchanted ring, with

such spirits charmed, with whom he had conference at his pleasure. But since he considered with himselfe, that it was a thing dangerous to his soule, and abhominable both to God and man, he desired to be cleanely acquit thereof, and to that purpose hee came to receive of him some godly counsell. But by no persuasion would the religious man be induced to have any speech at all with these evil spirits (to which motion the other had before earnestly solicited him), but admonished him to cause the magicke ring to be broken, and that to be done with all speed possible. At which words the familiars were heard (as it were) to mourne and lament in the ring, and to desire that no such violence might be offered unto them; but rather than so, that it would please him to accept of the ring, and keepe it, promising to do him all service and vassallage; of which, if he pleased to accept, they would in a short time make him to be the most famous and admired predicant in all Italy. But he perceiving the divels cunning, under this colour of courtesie, made absolute refusall of their offer; and withall conjured them to know the reason why they would so willingly submit themselves to his patronage? After many evasive lies and deceptious answers, they plainly confessed unto him, that they had of purpose persuaded the magition to heare him preach; that by that sermon, his conscience being pricked and galled, he might be weary of the ring, and being refused of the one, be accepted of the other; by which they hoped in short time so to have puft him up with pride and heresie, to have percipitated his soule into certaine and never-ending destruction. At which the churchman being zealously inraged, with a great hammer broke the ring almost to dust, and in the name of God sent them thence to their own habitation of darknesse, or whither it pleased the highest powers to dispose them.

"Of this kinde doubtlesse was the ring of Gyges, (of whom Herodotus doth make mention), by vertue of which he had power to walke invisible; who, by the murder of his sovereign, Candaules, married his queene, and so became king of Lydia. Such, likewise, had the Phocensian tyrant, who, as Clemens Stromæus speaketh, by a sound which came of it selfe, was warned of all times, seasonable and unseasonable, in which to mannage his affaires; who, notwithstanding, could not be forewarned of his pretended death, but his familiar left him in the end, suffering him to be slain by the conspirators. Such a ring, likewise, had one Hieronimus, chancellor of Mediolanum, which after proved to be his untimely ruine."—('Hierarchie of the Blessed Angels,' vii.; 'The Principats' p. 475, &c.)

Sometimes the familiar annexed himself voluntarily to a master, without any exercise of magic skill or invocation on his part, nor could such a spirit be disposed of without exorcism, as we learn from

the following story cited by Delrio, (vi. c. ii. s. 3, q. 3.) "A certain man *(paterfamilias*—head of a family,) lived at Trapani, in Sicily, in whose house, it was said, in the year 1585, mysterious voices had been heard for a period of some months. This familiar was a dæmon, who, in various ways, endeavoured to annoy men. He had cast huge stones, though as yet he had broken no mortal head; and he had even thrown the domestic vessels about, but without fracturing any of them. When a young man in the house played and sung, the demon, hearing all, accompanied the sound of the lute with lascivious songs, and this distinctly. He vaunted himself to be a dæmon; and when the master of the house, together with his wife, went away on business to a certain town, the dæmon volunteered his company. When he returned, however, soaked through with rain, the spirit went forward in advance, crying aloud as he came, and warning the servants to make up a good fire," &c. In spite of these essential services, the *paterfamilias* called in the aid of a priest and expelled the familiar, though not without some difficulty.

A learned German physician has given an instance in which the devil of his own accord enclosed himself in a ring as a familiar, thereby proving how dangerous it is to trifle with him.

Paracelsus was believed to carry about with him a familiar in the hilt of his sword. Naudè assures us, that he never laid this weapon aside even when he went to bed, that he often got up in the night and stuck it violently against the floor, and that frequently when overnight he was without a penny, he would show a purseful of gold in the morning.—('Apologie pour les Grands Hommes soupconnez de Magie,' xiv. p. 281.) After this, we are not a little disconcerted with the ignoble explanation which he adds of this reputed demon, namely, that although the alchemists maintain that it was no other than the philosopher's stone, he (Naudè) thinks it more rational to believe, if indeed there was anything at all in it, that it was *two or three doses of laudanum*, which Paracelsus never went without, and with which he effected many strange cures.

Ben Jonson, in one of his songs in 'Volpone,' has referred to "Paracelsus and his long sword;" and Butler has touched, with his usual inimitable wit, upon many of the familiars whom we have mentioned above.

> "Others, with characters and words,
> Catch 'em as men in nets do birds;
> And some with symbols, signs, and tricks
> Engraved in planetary nicks,
> With their own influences fetch 'em
> Down from their orbs, arrest, and catch 'em,
> Make them depose and answer to
> All questions ere they let them go.

Bombastus * kept a devil's bird
Shut in the pummel of his sword,
That taught him all the cunning pranks
Of past and future mountebanks.
Kelly did all his feats upon
The devil's looking-glass, a stone;
Where playing with him at bo-peep,
He solved all problems ne'er so deep.
Agrippa kept a Stygian pug
I' th' garb and habit of a dog
That was his tutor, and the cur
Read to th' occult philosopher,
And taught him subtly to maintain
All other sciences are vain.
To this quoth Sidrophello, Sir,
Agrippa was no conjurer,
Nor Paracelsus, no, nor Behmen,
Nor was the dog a cacodæmon,
But a true dog that would show tricks
For th' emperor, and leap o'er sticks;
Would fetch and carry, was more civil
Than other dogs, but yet no devil;
And whatsoe'er he's said to do,
He went the self same way we go."

Hudibras, Part ii., can. 3, v. 619.

The feats of Kelly, whom Lilly calls 'Speculator' to Dr Dee, may be read in the *Life* of the last-named writer. Of Dr. Dee himself, and the spirits *Ash*, *Il*, *Po*, *Va*, and many others, who used to appear to him, by Kelly's ministry, in a beryl, much may be found in Merie Casaubon's 'Relation of what passed for many years between Dr. John Dee and some spirits.' This narrative comprises the transactions of four-and-twenty years, from 1583 to 1607. It may be sufficient to add, that one of the revelations thus given to Dee and Kelly, was that they should have a community of wives—an injunction which they most religiously obeyed.

Familiars partook of that jealousy which is always a characteristic of spiritual beings, from the time of Psyche's Cupid downwards, in their intercourse with mortals. This feeling is strongly exemplified in a narrative given by Froissart, and translated by Lord Berners, which relates:—"How a spyrite, called Orthone, serued the lorde of Corasse a long tyme, and brought hym euer tidynges frō all partes of the worlde." Its length and archaic style are both objections to its insertion in a volume like the present. The curious may consult it in the edition of ('Froissart's Chronicles' pub. 1812, ii. 109); and in Sir Walter Scott's 'Border Minstrelsy.' [E. S.]

* Aurelius, Philippus, Paracelsus, Theophrastus, Bombastus de Hohenheim. Notwithstanding the silence of etymologists, it is by no means clear that our English word *bombast* may not be derived from the inflated nonsense written by Paracelsus.

BANSHEES OR WARNING SPIRITS.

We borrow this word from the wild poetry of the Irish tongue, to designate the whole class of warning apparitions and spirits attendant on families and clans. Our justification is its translation by Vallancy as the 'angel of death.' The literal meaning of the word, Mrs. Hall writes, is "a female fairy or spirit, . . . more properly, *woman of peace*, so called to distinguish her from the fairy of the other sex, the *fearshi*, or *shifra*, the fairy *man of peace*. She is the spirit of some mortal woman, whose destinies become linked by some accident with those of the family she follows. Thus the banshee of the princely family of the O'Briens of Thomond, is said to be a woman who had been seduced by some one of the chiefs of that race, and whose indiscretion brought upon her misfortune and death."

"The *Banshee*, *Benshi*, or *Banshi*, is the wildest and grandest of all the Irish superstitions. The spirit assumes the form of a woman, sometimes young, but more generally very old; her long ragged locks float over her thin shoulders; she is usually attired in loose white drapery, and her duty upon earth is to warn the family upon whom she attends, of some approaching misfortune. This warning is given by a peculiarly mournful wail, at night; a sound that resembles the melancholy sough of the wind, but having the tone of the human voice, and distinctly audible to a great distance." Mrs. Hall gives the notation of this unearthly wail. "She is sometimes seen as well as heard; but her form is rarely visible except to the person upon whom she more especially waits. This person must be of an old stock—the representative of some ancient race; and him or her she never abandons, even in poverty or degradation. Thus the MacCarthys, the O'Sullivans, the O'Reardons, and other septs, now reduced to the grade of peasants, in Munster, have each their banshee." ('Ireland, its Scenery, Character,' &c., by Mr. and Mrs. S. C. Hall,' vol. iii. pp. 105, 6.)

In the manuscripts of Lady Fanshawe, we read that Sir Richard Fanshawe and his lady were sleeping in a baronial castle, in Ireland, surrounded by a moat. At midnight she was awoke by a ghostly and fearful screaming; and, gleaming before the window in the pale moonlight, a female spectre hovered, her light auburn hair dishevelled over her shoulders. While the lady looked in mute astonishment, the spectre vanished uttering two distinct shrieks. Her terrific story was told in the morning to her host, who evinced no wonder at the mystery. "Indeed," quoth he, "I expected this. This was the prophetic phantom of our house, the spectre of a lady wedded to an ancestor, and drowned by him in the moat from false notions of dignity, because she was not of noble blood. Since this expiation,

the phantom appears before every death of my near relations, and one of these died last night in my castle."

Aubrey has collected some curious particulars of the fatalities attending not only families, but certain places. Of all these the following is most to our purpose:—"Also at Berlin, when one shall die out of the Electoral house of Brandenburgh, a woman dressed in white linen appears to several, without speaking or doing any harm, for several weeks before. This from Jasper Belshazer Cranmer, a Saxon gentleman." ('Miscellanies,' 2d Edition, p. 122.)

Cardan and Henningius Grosius relate a similar marvel of some of the ancient families of Italy. The following is an instance from the latter authority:—"Jacopo Donati, the head of that powerful family, one of the most important in Venice, had a child, the heir to the family, very ill. At night, when in bed, Donati saw the door of his chamber opened, and the head of a man thrust in. Knowing that it was not one of his servants, he roused the house, drew his sword, and, attended by several of his domestics, went over the whole palace, all the servants protesting that they had seen such a head thrust in at the doors of their several chambers, at the same hour: the fastenings were found all secure, so that no one could have come in from without. The next day the child died."

Also, spirits in charge of the highland clans, and particular families of distinction, are mentioned by Sir Walter Scott. The family of Gurlinbeg was haunted by a spectre called 'Garlin Bodacher'; that of the barony of Kinchardin, by 'Lanchdearg, or red-hand,' of whom he gives this brief account from Macfarlane's MSS. "There is much talke of a spirit called *Ly-erg*, who frequents the Glenmore. He appears with a red hand, in the habit of a souldier, and challenges men to fight with him, as lately as 1669, he fought with three brothers, one after another, who immediately died therefrom." The family of Tullochgorm was said to be haunted by a female figure whose left hand and arm were covered with hair, who is also mentioned in ('Aubrey's Miscellanies' pp. 211, 212), as a familiar attendant upon the clan Grant." To this brief intimation Sir Walter attaches the following note:—"There is current in some parts of Germany, a fanciful superstition concerning the 'Stille Volke,' or silent people. These they suppose to be attached to houses of eminence, and to consist of a number, corresponding to that of the mortal family, each person of which has thus his representative amongst these domestic spirits. When the lady of the family has a child, the queen of the sister people is delivered in the same moment. They endeavour to give warning when danger approaches the family, assist in warding it off, and are sometimes seen to weep and wring their hands before inevitable calamity."

It is not without dread of an anti-climax that we cite another

instance from traditions of this nature, yet it may serve to show in what various forms the same mystery presents itself. One of the most noted apparitions is supposed to haunt Spedlin's castle near Lochmaben, the ancient baronial residence of the Jardine's of Applegirth. It is said, that, in exercise of his territorial jurisdiction, one of the ancient lairds had imprisoned, in the Massy More, or dungeon of the castle, a person named Porteous. Being called suddenly to Edinburgh, the laird discovered as he entered the West Port, that he had brought along with him the key of the dungeon. Struck with the utmost horror, he sent back his servant to relieve the prisoner; but it was too late. The wretched being was found dying upon the steps descending from the door of the vault starved to death. In the agonies of hunger, he had gnawed the flesh from one of his arms. That his spectre should haunt the castle, was a natural consequence of such a tragedy. Indeed, its visits became so frequent, that a clergyman of eminence was employed to exorcise it. After a contest of twenty-four hours, the man of art prevailed so far as to confine the goblin to the Massy More of the castle, where its shrieks and cries are still heard. A part, at least, of the spell depends upon the preservation of the ancient black-letter Bible employed by the exorcist. It was some years ago thought necessary to have this Bible rebound, but, as soon it was removed from the castle, the spectre commenced his nocturnal orgies with tenfold noise, and it is believed he would have burst out of his confinement, had not the sacred volume been speedily replaced.

From the hills peopled with shadows by Ossian, to those of Cymru, is only a glance. "The wild mountains that surround us, says Dendy ('Philosophy of Mystery'), are prolific in the 'Anderyn y Corff,' or 'Corpse-bird,' and the 'Cwm-Amon,' or 'Dogs of hell,' which are believed to be demons of death, in the shape of hounds, like the mongrel of Faust, marked by a train of fire. These howl forth their awful warning, while the death-peel rings in the ears of the nearest kin of one about to die." Also, "There is the legend of *Ellyllon*, a prototype of the Scotch and Irish Banshie, which appears as an old crone, with streaming hair and a coat of blue, with her boding scream of death. The 'Gwrach y Rhibyn,' or 'Hag of the Dribble,' whose pastime is to carry stones in her apron across the mountains, and then to loosen her apron string, and by the shower of stones to make a 'dribble.' This hag, at twilight, flaps her raven wing against the chamber window of a doomed creature, and, with a howl, cries out, 'A a a ui ui Anni.' "

Connected with the Irish banshee is the belief of the people that spirits in the middle state, preparatory to their entrance into heaven, are still visitants of this earth. One of the most beautiful of Moore's Melodies celebrates this remnant of the elder creed of all lands; and

the poet adds in a note,—"Paul Zealand mentions that there is a mountain in some part of Ireland, where the ghosts of persons who have died in foreign lands, walk about and converse with those they meet, like living people. If asked why they do not return to their houses, they say they are obliged to go to Mount Hecla, and disappear immediately." [E. R.]

GENII.

GENII, the plural of 'Genius,' is generally used as the name of a superior class of aërial beings, holding an intermediate rank between mortals and immortals. That, at least, appears to be the signification of *Δαίμων*, 'Dæmon,' the corresponding term in Greek. It is probable, that the whole system of Dæmonology was invented by the Platonic philosophers, and engrafted by degrees on the popular mythology. The Platonists professed, however, to derive their doctrines from the "theology of the ancients;" so that this system may have come originally from the East, where it formed a part of the tenets of Zoroaster. This sage ascribed all the operations of nature to the agency of celestial beings, the ministers of one supreme first cause, to whose most visible and brilliant image, Fire, homage was paid as his representative. ('Chardin, Voyages,' viii. 375, ed. Langlès, Paris, 1811.) Some Roman writers speak of 'the Genius,' as 'the God of Nature,' or 'Nature' itself, (Soranus, *apud* August. *de Civ. Dei* vii. 13); but their notions seem to have been modified by, if not formed from, etymological considerations, more likely to mislead than to afford a certain clue to the real meaning of the term. At a later period, they supposed almost every created thing, animate or inanimate, to be protected by its guardian genius, a sort of demi-god, who presided over its birth, aad was its constant companion till its death. Thus Censorinus, who lived about the middle of the third century, wrote as follows:—"The genius is a god supposed to be attendant on every one from the time of his birth. . . . Many think the genius to be the same as the lars of the ancients. . . . We may well believe that its power over us is great, yea, absolute. . . . Some ascribe two genii at least to those who live in the houses of married persons. Euclid, the Socratic philosopher, gives two to every one, a point on which Lucilius, in his 'Satires,' insists we cannot be informed. To the genius, therefore, so powerful through the whole course of one's life, they offered yearly sacrifices. ('De Die Natali' 3)."

As the *birth* of every mortal was a peculiar object of his guardian genuis's solicitude, the marriage-bed was called the genial bed; 'lectus genialis;' the same invisible patron was supposed also to be the author of joy and hilarity, whence a joyous was called a genial life, 'genialis vita.' There is a curious passage relating to the functions

of the Greek dæmons in the 'Symposium' of Plato, in which he says, 'Speech of Socrates,' "from it (*i.e.* the agency of genii) proceed all the arts of divination, and all the science of priests, with respect to sacrifices, initiations, incantations, and everything, in short, which relates to oracles and enchantments. The deity holds no direct intercourse with man; but, by this means, all the converse and communications between the gods and men, whether asleep or awake, take place; and he who is wise in these things is a man peculiarly guided by his genius." We here see the origin of the connection between dæmonology and magic; an association perpetually occurring in the romances of the east, if the Jinns of the Mussulmans can be identified with the genii of the Platonists.

But it is far from clear or certain, that the Jinns of the east were borrowed from the mythology or philosophy of the west; and the practice of translating the Arabic word 'Jinn' by the Latin term 'Genius,' arose more from an apparent resemblance in the names, than from any identity in the nature and functions of those imaginary beings. This similarity of name, however, must have been purely accidental, for the Arabs knew little or nothing of the Latin language, and not a single term derived immediately from it; dæmon, therefore, and not genius, was the word which they would have used if they had borrowed this part of their creed from the west. Jinn appears, moreover, to be a genuine Arabic word, derived from a root signifying 'to veil' or 'conceal'; it, therefore, means properly, 'that which is veiled and cannot be seen.' "In one sense," says Frúz-àbàdí, author of the ('Câmús' iii. p. 611), "the word Jinn signifies any spiritual being concealed from all our senses, and, for that reason, the converse of a material being. (Ins.) Taken in this extensive sense, the word Jinn comprehends devils as well as angels; but there are some properties common to both angels and Jinns; some peculiar to each. Every angel is a Jinn, but every Jinn is not an angel. In another sense, this term is applied peculiarly to a particular kind of spiritual beings; for such beings are of three kinds: the good, which are angels; the bad, devils; and the intermediate, comprehending both good and bad, who form the class of Jinns." Thus the Arabs acknowledge good and bad genii, in that respect agreeing with the Greeks, but differing from the Persians. Mythology, indeed, seems in all ages and in every quarter of the globe, to be as Proteus-like in its features, as it is visionary in its basis; and the Arabs, at the time of Mohammed, had amalgamated some of the most common fables of the Greeks and Persians with their own, just as the Persians, after their conversion to Islam, improved the tales of the Gabrs and Hindùs by embellishments stolen from the Coran. The genii, so long familiarized to European readers by the Arabian Nights, were not the philosophical beings, mentioned by the Arabian lexicographer, but the Dívs and

Dévatàs of Indian remance, dressed up in a foreign attire, to please the taste of readers in Persia and Arabia. The story told by Ibu Shahhnah, that, in A.H. 456, (A.D. 1063,) some Turks hunting in the desert of 'Iréc saw a great many persons in a black tent, tearing their hair and cheeks, with every demonstration of grief, for the loss of some friend or relation, while they cried out, "woe to this land, the great king of the Genii 'Jinns' is dead!" is manifestly a *rifacimento* of Plutarch's account of voices heard near the Echinades, exclaiming, "the great Pan is dead!" ('De defectu Oraculorum.' See also Eusebius, 'Præep .Ev. v.') This prodigy, a favourite no doubt with the Christians of the lower Empire, was too much to the taste of the Mussulmans not to be adopted and improved by them; and we, accordingly, find it repeated with little variation, by Ibnu'l Athir and Ibu Shahhnah, as having occurred at other places, in subsequent centuries.

The principal differences, therefore, between the genii of the west and the Jinns of the east, seem to have been these: the genii were deities of an inferior rank, the constant companions and guardians of men, capable of giving useful or prophetic impulses, acting as a sort of mediators and messengers between the Gods and men. Some were supposed to be friendly, others hostile, and many believed one of each kind to be attached, from his birth, to every mortal. The former was called Agathodæmon, the latter Cacodæmon; and one of the latter, who appeared to Cassius ('Valer. Max.' i. 7, 7), is represented as a man of vast stature and of a black hue, whence, no doubt, that colour has been given, in latter times, to the devil. The good genius prompted men to good, the evil to bad actions. That of each individual was as a shadow of himself, 'Bartholinus, de Puerperio veterum.' Often he was represented as a serpent 'Meursius, in Lycoph.', his age also varied; he was generally crowned with a chaplet of plane leaves. In coins of Trajan and Hadrian the genius places a *patera* with his right hand on an altar, and holds a sort of scourge in his left. His sacrifices were wholly bloodless, consisting of wine and flowers, and the person who performed the oblation was the first to taste the cup. They were adored with prostrations, ('Propert.' iv. 9,) particularly on the birth-day, which was placed under their especial care.

The Roman men swore by their Genius, the women by their Juno, ('Plin.' ii. 7, 'Senec.' *Ep.* 110, 'Juv.' ii. 98). The genius of the reigning Prince was an oath of extraordinary solemnity. There were *local* as well as *individual* genii, ἐγχωρίοι θέοι, concerning whom many particulars may be found in ('Vossius,' *de Idol.* i. 18, ii. 62).

The Jinns, on the contrary, who seem to be the lineal descendants of the Dévatés and Rakshasas of the Hindù mythology, were never worshipped by the Arabs, nor considered as anything more than the

agents of the Deity. Since the establishment of Mohammedanism, indeed, they have been described as invisible spirits; and their feats and deformities which figure in romance are as little believed by Asiatics, as the tales of 'Arthur's Round Table' are by ourselves. Their existence as superhuman beings is maintained by the Mussulman doctors, but that has little connection with their character and functions as delineated by poets. In poetry they are described as the children and subjects of Ján ibn Ján, under whom, as their sole monarch, they possessed the world for 2000 years, till their disobedience called down the wrath of the Most High, and the angel Iblis was sent to chastise and govern them. After completely routing Ján ibn Ján, Iblís succeeded to his dignity; but turning rebel himself, he was afterwards dethroned and condemned to eternal punishment. The 'Ifríts and Ghúls, hideous spectres, assuming various forms, frequenting ruins, woods, and wild desolate places, and making men and other living beings their prey, are often confounded with the Jinns or Divs of Persian romance, though probably they are of Arabian origin, and only engrafted in latter times on the mythological system of Persia and India. [H. T.]

DÆMON.

In the language from which the word *dæmon* has been borrowed, it was applied in general to signify any intelligence superior to man: and on this account we find it in Greek authors in a great variety of significations; sometimes, but more rarely, it signifies, by way of eminence, the supreme mind; frequently it implies fortune or fate; but most especially it designates a peculiar order of intelligences, superior to mankind, but inferior to the first cause.

No civilized nation, except in the very lowest classes of society, appears to have been without at least a suspicion of the existence of a supreme God. Zeus among the Greeks, and Jupiter among the Latins, are occasionally spoken of in a spirit of pure monotheism. Even those who considered Jupiter as of the same class with the other gods, maintained the existence of a still more exalted essence, which was emphatically termed τὸ Θεῖον, and of which every other intelligent nature was only an emanation. All existences occupying the intermediate space between this being and man, were called dæmons; which, through tradition or imagination, were divided into several kinds or orders, to which were assigned several stations and offices.

The principal dæmons were those whom the Romans called 'Dii Majorum Gentium'; who, if not originally the same, were, in time, identified with the personages of whom Homer and Hesiod were probably the creators, at least as regards many of them. These

dæmons, generally dignified by the name of Θεοὶ or *Dii*, Gods, exercised for the most part a supreme, but local power; they had all a regular generation, being originally sprung from heaven and earth, but nevertheless they were immortal. Below these, again, was a race of beings, properly, and in distinction, called dæmons; some of whom were altogether of superhuman origin, while others were only exalted spirits, who had once worn the trammels of mortality. Thus Æschines, in his oration against Ctesiphon, exclaims, 'O earth! and gods! and dæmons!'

The dæmons of antiquity, properly so called, appear to have much resembled in office the Roman Catholic angels and saints; being intercessors between God and man. Plutarch ('de Iside et Osiride,') observes, that Plato, Pythagoras, Xenocritus, and Crysippus, *following the opinions of the ancient theologians*, hold that dæmons are superior to men, but are not pure deity, since they are capable of pain no less than pleasure. This expression, "the ancient theologians," is remarkable, since it must refer to sources anterior to all the philosophers; and as these can scarcely be Homer and Hesiod, nothing remains but that the authors alluded to were of Egypt or Asia. The account which Hesiod ('Op. et Dies,' ii. 120, *seq.*) gives of the dæmons is, that they are the spirits of the worthies who flourished in the golden age: that they are propitious to mankind, and watch over mortal affairs; that they walk the earth in disguise, take cognizance of human actions, and confer wealth and fortune. Plato ('ap. Plut. de Iside et Osiride,') considers them as interpreters and ministers of the divine counsels, transmitting to heaven the prayers and wishes of mankind, and bringing thence in return revelations and blessings. Socrates not only believed in their agency, but affirmed himself to be under the especial protection of one of them. The doctrine of peculiar or familiar dæmons is very prevalent in all nations, nor is it easy to trace it to any other source than a tradition concerning those mysterious beings who, as we learn from divine revelation, are employed by the Almighty in the conduct of his providence, and for that reason are called the angels of men. (Matt. xviii. 10; Acts xii. 15.)

Besides these Dæmons, called sometimes by way of contradistinction 'agathodæmons,' the ancients had another class called 'cacodæmons,' a belief in whom was, most probably, derived from tradition. Empedocles believed that the rebellious dæmons were punished for their crimes by expulsion from heaven, and that they vainly endeavoured to obtain a settlement in other parts of the universe, which severally rejected them. Thus, hated by every element, the fallen dæmon found his pleasure in revenge and injury. Xenocritus therefore believed that penance and self-mortification were not agreeable to the gods and 'agathodæmons,' but were useful in averting

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the malice of the 'cacodæmons,' who retired satisfied with the molestation which the victim had inflicted on himself. From these two kinds of dæmons, the word *δαίμονίος* receives its double sense of excellent and wretched.

The leader of the 'cacodæmons' had different names in different countries. Diogenes Laertius, 'in procem. ad vit. Philosoph.' says, that he was called by the Greeks 'Hades,' by the Egyptians 'Typhon,' and by the Persians and Chaldæans 'Arimanes.'

On the belief of the ancients in dæmons, see most of the dialogues of Plato, particularly the 'Phædo,' the 'Defence of Socrates,' the 'Timæus,' and the 'Cratylus;' also Plutarch, 'de Iside et Osiride;' Cudworth's 'Intellectual System;' Apuleius, 'de Deo Socratis;' and Cicero, 'de Naturâ Deorum.' [H. T.]

DIVS AND DAIVERS.

The div of ancient Persia, pronounced *deo*, or *deu*, or *dive*, is supposed to be the same as the European devil of the middle ages. In the romances of Persia they are represented as male and female, but the male divs are considered the most dangerous, and it is from their character, personified in a supposed chief, that the devil is painted with his well-known attributes. The male divs, according to the legends of Persia, were entrusted with the government of the world for seven thousand years anterior to the creation of Adam, and they were succeeded by the female divs or peris, who under their chief, Gian ben Gian, ruled other two thousand years. The dominion of the peris was terminated by Eblis (the devil of the Koran) who had been created from the elements of fire, and whose abode was previously with the angels. Eblis or Háris, as he is also called, became the leader of the rebellious angels when they were commanded to do homage to the first created man, and being joined by the whole race of genii, the male and female divs, whom he had formerly subjugated, he was like them deprived of grace. Eblis and his immediate followers were condemned to suffer for a long period in the infernal regions, but the remainder were allowed to wander over the earth, a constant source of misery to themselves and to the human race, whose obedience is put to the test by their devices, and secured by the example of their degradation and sufferings. They are supposed to assume various forms, especially that of the serpent, and in the drawings annexed to the Persian romances they are represented much as our own devils, ogres, and giants, in the tales of the middle ages. The writers of the later ages, both Arabian and Persian, have localised the abode of these evil genii in the mountain Kâf; their capital is Aherman-ábad, the abode of Aherman their chief, who is identified with the Ahremanes of the Manicheans, that remarkable sect being

said to have borrowed their doctrines from Zoroaster. The distinction of sex is a remarkable characteristic of the divs, and its evil results in a system of diabolic superstition may be read in the stories of the Ephialtæ and Hyphialtæ, or nightmare.

Evidently the same in origin as the Persian divs, are the daivers of the Hindoos, who inhabit a world which is called, after them, Daiver-Logum. We may borrow a brief account of them from Kindersley's 'Specimens of Hindoo Literature.' "The daivers," he says, "perpetually recur in their romances, and other literary works, and are represented as possessing not only material bodies, but as being subject to human frailties. Those saints and heroes who may not as yet be considered worthy of the paradises of Shivven or of Veeshnoo, are represented as inhabiting the Daiver-Logum (or Sorgum). These daivers are in number no less than three hundred and thirty millions. The principal are—I. 'Daivuntren,' or 'Indiren,' their king; to whom report is made of all that happens among them. His court of audience is so capacious as to contain not only the numerous daivers, but also the prophets, attendants, &c. They are represented in the mythological romances of the Hindoos, as having been engaged in bloody wars, and with various success against the giants (Assoores). The family of Daivuntren consists of his wife 'Inderaunee,' and his son 'Seedera-budderen,' (born from a cow), who records the actions of men, by which they are finally to be judged. II. The attendants or companions of these daivers are — 1. The 'Kinnarer,' who sing and play on musical instruments. 2. 'Dumbarim Nardir,' who also perform on a species of drum. 3. 'Kimprusher,' who wait on the daivers, and are represented with the wings and fair countenances of angels. 4. 'Kunda-gaindoorer,' similar winged beings, who execute the mandates of Veeshnoo. 5. 'Paunner,' a species of jugglers, who amuse the daivers with snake dancing, &c. 6. 'Viddiaser,' their bards, who are acquainted with all arts and sciences, and entertain them with their histories and discourses. 7. 'Tsettee,' who attend them in their aërial journeys. 8. 'Kanuanader,' or 'Dovdanks,' messengers, who conduct the votaries of Veeshnoo and Shivven to their respective paradises, and the wicked to hell, (Narekah), of which 'Eemen' is sovereign. III. The third class of daivergoel, daivers, or genii, are the eight keepers of the eight sides of the world, literally signified by their general name of 'Aushtatikcu-Pauligaur; they are — 1. 'Indiren,' who is no other than Daivuntren, named above. 2. 'Augne-Baugauven,' the god of fire. 3. 'Eemen,' king of death and the infernal regions. 4. 'Nerudee,' the element of earth represented under the figure of a giant. 5. 'Vaivoo,' god of the air and winds. 6. 'Varoonen,' god of clouds and rain. 7. 'Gooberen,' god of riches. 8. 'Essaunien,' or Shivven himself, in one of his 1008 appearances on earth." (pp. 30-33). To

these principal daivers, Kindersley adds without sufficient reason the 'Reeshees' of the Hindoos, and their tutelary god of virtue, 'Derma-Daive.'

For the true oriental doctrine of these evil genii the 'Zend-Avesta' may be consulted, which associates the idea of evil more especially with the peris or female divs, contrary to the later romances of Islamism. This anomaly reappears in our own fairy tales, the same characters which, at times, are invested with the most malignant attributes, being often described under forms of sylph-like grace and beauty. [E. R.]

DEVIL.

"How the devil came to be, and what he is," according to the tenets of the popular theology, is fully answered by the famous Jacob Bœhmen. "He would be an artist." "Subjection in humility pleased him not, but the magic ground of omnipotency," the desire of changing forms at his pleasure. His original name, when he stood in his perfection as an angel of light, is not known; and though it was discovered to Bœhmen, he declares that it was on peril of his soul to reveal it to others. It is almost unnecessary to add that the elucidations of Bœhmen refer to the traditions concerning devils, which treat them as fallen angels.

The name is supposed to be derived from the Persian 'div,' as mentioned in the preceding article. The patriotic Verstegan, however, after commenting on the close affinity of *God* and *good* in the German tongue, continues, "In like sort, the malignant enemy of God and all goodness, is, in this tongue called 'devil,' and whatsoever is of no virtue or goodness, is called evil; see now how 'evil' adhereth to 'devil,' who is indeed the chief substantive to whom this adjective belongeth. ('Restitution of Decayed Intelligence,' cvii.) In another place he is indignant beyond measure that any affinity should be supposed between the German and Eastern languages, and if any individual words are alike, he is firmly of opinion they were carried into the East by the followers of Brennus.

The Hebrew word translated 'devils' in the Old Testament, (Levit. xvii. 7, and 2 Chron. xi. 15), is *Segurim*, *hairy ones*, applied to goats, and men wearing hairy robes; besides these, there are two other passages, (Deut. xxxii. 17, and Psalm cvi. 37), rendered devils in the English version, where the Hebrew word is *Sheedim*, translated into Greek as 'dæmons.' Commenting on the former of these, Parkhurst very rationally says, "It is not improbable that the Christians borrowed their goat-like pictures of the devil, with a tail, horns, and cloven feet, from the heathenish representations of 'Pan the terrible.'" Sir Thomas Browne remarks, that the Rabbins believed the devil to appear most frequently in the shape of a goat, and he adds that "the

goat was the emblem of the sin-offering, and is the emblem of sinful men at the last judgment."

In the New Testament two words of very frequent occurrence are both alike translated devil, 'daimon' and 'diabolos.' Dæmons, from the former word, according to the belief of the whole civilized world in that age, were the spirits of men departed out of this state of existence; and it was their lust to return into the life of the body that caused the *possessions* by devils, who were so often cast out by the Saviour. The word 'diabolos,' literally means a false accuser or calumniator, and is applied to living men as well as spirits. When properly rendered 'the devil,' it impersonates all the evil in one body. "'Michæl' is the figure of the divine power. . . . The 'dragon' is hell manifested. . . . 'Satan' is the will to contradiction and lies. . . . 'Belial' is the lust to uncleanness. . . . 'Belzebub' is the source of idol gods. . . . 'Asmodeus,' the spirit of fury and madness. . , . 'Lucifer,' of pride and stately climbing up." ('Theosophick Questions Answered,' Q. 11.)

The following curious account of 'devil-worship,' is from the 'Persian Travels' of Mr. Ives, who is speaking of the Sanjacks, inhabitants of the country about Mosul, supposed to be the site of the ancient Nineveh:—"These people," he says, "once professed Christianity, then Mahomedanism, and, last of all, Devilism. They say, it is true that the devil has at present a quarrel with God, but the time will come when, the pride of his heart being subdued, he will make his submission to the Almighty, and as the deity cannot be implacable, the devil will receive a full pardon for all his transgressions, and both he, and all those who paid him attention during his disgrace, will be admitted into the blessed mansions. This is the foundation of their hope, and this chance for heaven they esteem to be a better one, than that of trusting to their own merits, or the merits of the leader of any other religion whatsoever. The person of the devil they look on as sacred, and when they affirm anything solemnly, they do it in his name. All disrespectful expressions of him they would punish with death, did not the Turkish power prevent them. Whenever they speak of him, it is with the utmost respect; and they always put before his name a certain title corresponding to that of highness or lord." Burder adds to this ('Oriental Customs,' § 593), that "the Benjans in the East Indies (according to the Abbe de Guyon, in his history of that country), fill their temples or pagodas with his statues, designed in all the horrid extravagance of the Indian taste. The king of Calicut in particular, has a pagoda wholly filled with the most frightful figures of the devil, which receives no other light than what proceeds from the gleam of a multitude of lamps. In the midst of this kind of cavern is a copper throne, whereon a devil, formed of the same metal, is seated, with a tiara of several rows on

his head, three large horns, and four others that spring out of his forehead. He has a large gaping mouth, out of which come four teeth like the tusks of a boar. His chin is furnished with a long and hideous beard. He has a crooked nose, large squinting eyes, a face frightfully inflamed, fingers crooked like talons, and paws rather than feet. His breasts hang down upon his belly, where his hands are laid in a negligent posture; from his belly arises another head, uglier if possible than the first, with two horns, and a tongue hanging out prodigiously large, and behind him a tail like a cow's. On his tongue and in his hand there are two figures almost round, which the Indians say are souls that he is preparing to devour." ('Hist. of East Ind.' part ii. c. 2, § 1.)

The representation of deformed heads or faces on certain parts of the body of this personage, was not peculiar to Hindostan, but is common to the devils of the middle ages in Europe. His proper colour was a sooty-red, or brown and black, that of Satan green, as may be seen in the ecclesiastical paintings of those times; for example, in the windows of the Cathedral of Chartres. Sooty-red was also the colour of Typhon, the evil genius or devil of the Egyptians; at a remote period, also, the kings of Egypt sacrificed red men on the altar of Osiris, as Manetho mentions. The red dragon of the Apocalypse, the red horse of the same book, and the red heifer of the Pentateuch, are other cases in point. Red and green are the colours of love and intelligence, and, in the contrary order, of evil and insanity. See further in the 'Couleurs Symbolique' of M. Portal, translated by the writer.

Speaking of the 'Paigoels,' or devils of Hindostan, Kindersley says, ('Specimens of Hindoo Literature,' p. 28.)—"Some imagine these were originally created such as they now are; but according to others they were removed from heavenly dwellings on account of great sins committed there; and further punished by being forbid all intercourse with any of the upper worlds, this earth excepted. The number of these paigoels is supposed to be continually increased by the departure of wicked men. Many have names given them, especially those who are supposed to tempt mankind to particular sins, or to possess them bodily." Among the divs of India, 'Rahoo,' whose name signifies 'the tormentor,' seems to approach nearest the character of the devil, as generally understood; he is worshipped as a means of averting the attacks of evil spirits. Of a congenial spirit is 'Sanee,' supposed to be the same with Saturn, whose day 'Suneechur-wár,' Saturday, is devoted to magical practices, quarrelling, killing brutes, and all sorts of enormities. The offerings at his shrine are made by night; his image is anointed with oil and red lead, and his favours are further propitiated by a wreath of 'jasoon' and 'ag,' red flowers, put round his neck. ('Asiatic Journal,' vol. 6, p. 50.)

If our Scandinavian ancestors feared any devil, the 'Voluspa' certainly makes us acquainted with his Satanic majesty in the person of 'Loki,' a word which signifies the dæmon of flame; but he must not be confounded with 'Utgard-Loki,' the giant king. He is the author of all the evil in the story of Balder the Good, and plucked the misletoe, which, hardened by the agency of fire, was used as a dart by Hödur, and caused the hero's death. For this deed Loki was bound on a splintered rock, like the Prometheus of the Greeks, but in the icy hell of Naströnd, where the venom of the snake Skada continually drops upon him, and his shuddering is the cause of earthquakes. It is remarkable, however, that one is represented still faithful to him:—

"There saw I lying
Bound, near the boiling springs,
The faithless form
Which Loki's features bore.
There sits Siguna,
Of her wretched lord
No longer proud—
Understand ye yet, or no?"

The devil takes several names besides those mentioned above. His favourite appellation 'Old Nick,' is noticed under the head of 'Goblins and Bogles.' 'Old Harry,' 'Old Scratch,' and the 'Auld Ane,' are familiar terms, but little can be said of their origin. The 'Deuce' or 'Deuse,' one of his politer aliases, admits, at least, of a learned explanation, as St. Augustin, ('De Civitate Dei,' xv. 23,) mentions a dæmon well known to the Gauls for his libidinous practices, and named by them 'Dusius,' which Isidorus suggests, ('Glossary annexed to Martinius,') may be a corruption of Drusus, the son of Tiberius, who was so much hated that *der droes hael u* in Dutch, 'the deuce take you,' as we now have it, became a favourite form of execration. However ingenious this may be, it hardly accounts for the name of Dusius being given to an incubus among the Gauls. Noël, we may add, ('Dictionnaire de la Fable,') gives duis or dus as the name of a god once adored in Yorkshire and the neighbouring country, and classes it with the Celtish mythology. He refers to Camden, who makes this personage the country god of the Brigantes, who were the most powerful and most ancient people of Britain.

Ennemoser traces the earliest formal compact with the devil, in a judicial sense, to the sorcery period of the 12th and 13th centuries. "The idea of the possibility of such an agreement existed, however, much earlier,—an agreement in which a mutual bond was entered into, the soul being given up to the evil one for money, honour, and riches. Thus had even St. Theophilus made himself over voluntarily to the devil, but on his earnest prayer to the Holy Virgin he finally got the fatal manuscript back again." . . . During this remark-

able period, "the power and number of the devils grew in proportion to the increasing numbers and authority of the saints; and we might almost say that the history of the devils is the most interesting one of the times." It was at a somewhat later period that his majesty began to appear in various shapes, the last and favourite of his metamorphoses being that of a black cat; but in his love intercourse with the witches he was called the Bachelor, and appeared as a great he-goat. This, however, belongs to the general subject of Diabolism, for which we may at once refer the reader to the work of Friar Lawrence, 'De Naturâ Dæmonum,' 1581, and the 'Dæmonomagie' of Horstius. The tradition of the satyr or goat is very ancient, and some interesting particulars may be seen in the little treatise of Hedelin, 'Des Satyres, Brutes, Monstres, et Demons, de leur Nature et Adoration,' Paris, 1627. The Egyptians represented Pan with the face and legs of this animal, generally understood as the symbol of fecundity; it also appears as the saddle-horse of the goddess of love, or draws her chariot. The classical reader need scarcely be reminded of the Bacchantes in Mount Parnassus; and the devils' Sabbaths, celebrated by the witches in the middle ages, appear to have been of the same character. [E. R.]

THE INCUBUS.

is so called from the Latin word of the same form, 'q. d. qui incubat,' who lies upon; a spirit to whom was ascribed the oppression known by the vulgar name of nightmare.

For sufficiently obvious reasons we are not about to enter too closely into details of the history and adventures of Incubi, those veriest children, or brethren of Belial, who profited by the fall. Time was, nevertheless, when the student, whether in theology, physics, or metaphysics, who should have denied their dangerous existence and fantastic power, would have been deemed in league with, or under the possession of the prince of darkness. St. Augustin, who credited many more wonders than ordinary philosophy has ever dreamed of, speaks with confidence on this point. ('De civ. Dei,' xv. 23.) The schoolmen at large follow in the train of the good father; and Thomas Aquinas, Bonaventura, Duns Scotus, and Durand, among others, have exhausted subtilty in speculating upon the operations of such spirits.

The similar classical superstition was clothed in a more pleasing form than that which the moderns have thrown over it in connection with their dæmonology. The Platonists abound in varieties of this belief, and one of them gave birth to the fabled intercourse of the pious Numa with Egeria. Plutarch, however, in treating upon the divine reveries of the Roman king, has a singular remark

upon the Egyptian creed, which seems to have inclined much more to the corporeality of Baalim than that of Ashtaroth.

For modern instances, which differ very widely from the chaste converse of Numa with his wedded goddess, we can do little more than refer to the pages in which they may be found; and the very names of the writers will sufficiently avouch their credibility. The History of Hector Boethius has three or four veritable examples, which obtain confirmation from the pen of Cardan. One of these we may venture to transcribe in the quaint dress which Holinshed has given it. "In the yeare 1480 it chanced as a Scotish ship departed out of the Forth towards Flanders, there arose a woonderful great tempest of wind and weather, so outragious, that the maister of the ship, with other the mariners, woondered not a little what the matter ment, to see such weather at that time of the yeare, for it was about the middest of summer. At length, when the furious pirrie and rage of winds still increased, in such wise that all those within the ship looked for present death, there was a woman underneath the hatches called unto them above, and willed them to throw her into the sea, that all the residue, by God's grace, might yet be saved; and thereupon told them how she had been hanted a long time with a spirit dailie comming unto hir in man's likenesse. In the ship there chanced also to be a priest, who by the maister's appointment going downe to this woman, and finding hir like a most wretched and desperate person, lamenting hir great misfortune and miserable estate, used such wholesome admonition and comfortable advertisements, willing her to repent and hope for mercy at the hands of God, that, at length, she seeming right penitent for her grievous offences committed, and fetching sundrie sighs even from the bottome of her heart, being witnesse, as should appeare, of the same, there issued foorth of the pumpe of the ship a foule and evill-favored blacke cloud, with a mightie terrible noise, flame, smoke, and stinke, which presently fell into the sea. And suddenlie thereupon the tempest ceassed, and the ship passing in great quiet the residue of her journey, arrived in saftie at the place whither she was bound." ('Chronicles,' vol. v. 146, Ed. 1808.) In another case related by the same author, the Incubus did not depart so quietly. In the chamber of a young gentlewoman, of excellent beauty, and daughter of a nobleman in the country of Mar, was found at an unseasonable hour, "a foule monstrous thing, verie horrible to behold," for the love of which 'Deformed,' nevertheless, the lady had refused sundry wealthy marriages. A priest who was in the company began to repeat St. John's Gospel, and ere he had proceeded far, "suddenlie the wicked spirit, making a verie sore and terrible roaring noise, flue his waies, taking the roofe of the chamber awaie with him, the hangings and coverings of the bed being also burnt therewith." (*Id. Ib.*)

Erastus, in his Tract 'de Lamiis,' Sprangerus, who assures us that himself and his four colleagues punished many old women of Ratisbon with death for this commerce, Zanchius ('de Operibus Dei,' xvi. 4), Dandidas ('in Aristotelis de Animâ,' ii. 29, 30), Reussus (v. 6), Godelman (ii. 5), Valesius ('de Sacrâ Phil.,' 40), and Delrio, 'passim,' among others, will satiate the keenest curiosity on these points. A writer of more learning, and, for the most part, of greater judgment, than any of the above-named worthies, has left his testimony also to the abundance of such equivocal 'amourettes' which filled the scandalous chronicle of his own time. Lipsius, in commenting upon some passages in the 'Quæstiones Conviviales' (viii. 1), of Plutarch, and the account of Numa, to which we have before referred, observes, "Ista ille vir satis scitè; non ultrà a me scrutanda aut protrahenda, quia aut fœda omnia aut tenebrosa. Unum dixero, non opinari me, ullo retro ævo, tantam copiam Satyrorum et salacium istorum Geniorum se ostendisse, quantam nunc cottidianæ narrationes, et judiciales imò sententiæ proferunt: quo infelicis sæculi fato." ('Physiol. Stoic.' i. 20). This complaint was written towards the close of the sixteenth century, when Bodinus and others had published their fearful catalogues of dæmoniacal intrigues. From the writer just named ('de Magorum Dæmonomaniâ,' ii. 7), we learn that Joan Hervilleria, at twelve years of age, was solemnly betrothed to Beelzebub, by her mother, who was afterwards burned alive for compassing this clandestine marriage. The bridegroom was very respectably attired: 'specie hominis atri, amictu atro, ocreis et calcaribus inducti, gladio accincti, equum nigrum habentis præ foribus;' and the marriage formulary was as simple as that used by our Scottish neighbours. The mother pronounced the following words to the bridegroom: 'Ecce filiam meam quam spospondi tibi,' and then turning to the bride, 'Ecce amicum tuum qui beabit te.' It appears, however, that Joan was not satisfied with her spiritual husband alone, but became a bigamist, by intermarrying with real flesh and blood. Besides this lady, we read of Margaret Bremont, who, in company with her mother, 'inter femora scopam habentem,' Joan Robert, Joan Guillemin, Mary, wife of Simon Agnus, and Wilhelma, spouse of one Grassus, 'cum suis scopis singulas,' were in the habit of attending diabolic assignations. These unhappy wretches were burned alive by Adrian Ferreus (aptly so named,) General Vicar of the Inquisition. Magdalena Crucia of Cordova, an abbess, was more fortunate. In 1545 she became suspected by her nuns of magic, an accusation very convenient when a superior was at all troublesome. She encountered them with great wisdom by anticipating their charge; and going beforehand to the Pope, Paul III., she confessed a thirty years' intimate acquaintance with the devil, 'qui Mauri nigri præ se ferebat speciem,' and obtained her pardon. The foul fiends occasion-

ally were sentimental, and wafted their sighs by correspondence. Gertrude, a young nun in the Convent of Nazareth, in the diocese of Cologne, scarcely fourteen years of age, informed her sisterhood of the familiar visits of a satanic lover. Curiosity, or some other equally strong motive, prompted them to inquire further; and each in turn was provided with a like squire of dames; 'cujus rei periculum facere volentes cæteras a spiritibus malignis fuisse occupatas.' On opening Gertrude's cabinet, much phlogistic correspondence was discovered, addressed to unhallowed suitors. 'Joannes Wierus qui historiam scripsit, ait, se præsente multisque claris viris, in eo Monasterio, anno MDLXV, amatorias literas ad Dæmonem scriptas in Gertrudis cistâ repertas esse.'

Wierus, whom we have just mentioned, notwithstanding his almost general rejection of the 'aniles fabulæ' concerning witchcraft, occasionally, it must be confessed, brings forward odd stories. It is but just to him, however, that, after citing the above passage from one of his most vehement opponents, we should give him an opportunity of expressing in his own words his opinion of Incubi. In his Treatise 'de Præstigiis Dæmonum,' &c., he has an express chapter (iii. 19), 'de Incubi Dæmoniaci illusione et Incubo morbo naturali,' in which he explicitly resolves the former into the latter; and maintains that the 'ephialtes' of Aristotle, the 'pnigalian' of Themiso, the 'faunus' of Pliny, the 'albedilon' and 'alcratum' of Avicenna, the 'elgadum' of Averroes, the 'alcaibum' of Azaravius, and 'die mar rydet uns' of his own countrymen, are nothing more than our English 'nightmare,' a sort of 'epilepsia deminuta.' It may be supposed that such a method of resolving the difficulty fails to satisfy Bodinus, who plainly sneers at it in the following words:—'Qui se omnia naturæ arcana rimatos putant, cum nihil planè in Dei mysteriis et spirituum intelligentium videant, copulationem cum diabolo esse negant, sed ex oppilatione morbum, qui tamen dormiendo solum ex consensu medicorum omnium accidit. At ex earum quas ante diximus confessione constat, ipsas non potuisse hoc morbo infestari, postquam certo die locoqui antea indicto saltavissent (ut sup.)' We do not recollect to have read elsewhere of the communication of immunity from the nightmare at the devil's Sabbath, but it furnishes a most convenient argument in favour of the hypothesis of Bodinus.

The royal author of the 'Dæmonology' equally rejects all physical explanation. After stating that the devil inveigles weak women, "that hee may thereby have them feltred the sikerer in his snares," he meets the question of Philomathes, "Is not the thing which we call the 'mare,' which takes folkes sleeping in their beds, a kinde of these spirits whereof ye are speaking?" by putting the following reply into the mouth of Epistemon: "No, that is but a naturall sicknesse, which the mediciners have given that name of 'Incubus'

unto, 'ab incubando,' because it being a thicke fleame falling into our breast upon the heart, while we are sleeping, intercludes so our vitall spirits, and takes all power from us, as makes us think that there were some unnaturall burden or spirit lying upon us and holding us down." (iii. 3). One other point we learn from King James, which savours strongly of his reputed misogynism. "*Phi.* But what is the cause that this kind of abuse is thought to bee most common in such wilde parts of the world as Lapland and Finland, or in our North Isles of Orkney and Schetland? *Epi.* Because where the divell findes greatest ignorance and barbaritie, there assailes he grosseliest, as I gave you the reason wherfore there were more witches of women-kinde nor men." (*Id. Ib.*)

Wier, however, informs us, (ut sup. iii. 28,) that not only to the witches who seek it, but to others quite involuntarily, "circa alias probas mulieres accidit hæc Incubi illusio;" and he supports the fearful assertion, to which he by no means gives credence, by the testimony of a confession delivered to a priest, and related by him to Martin of Arles. Indeed, according to the very reasonable opinion maintained by de Lancre, ('de inconstantiâ dæmonum,') that the zest of the devil's pleasure is always heightened in proportion to the degree of crime which he is committing, it is most probable that in his selection he will have regard to pre-eminent virtue, and that the chief qualification for his attachment will spring from the most zealous endeavour to avoid it.

Homer, very probably, called to recollection an attack of the real Incubus, that most fearful of all nervous horrors, the nightmare, when in representing the flight of Hector under the walls of Troy before Achilles, and the inability of the one to escape, of the other to arrest the object of his pursuit, he likens it to a dream. (Il. xxii. 200.) Macrobius, also, ('Somn. Scip.' i. 3,) has left a vivid account of this distressing affection, which may very fairly be supposed to have been derived from his own experience.

Keysler, in his very curious work, 'Antiquitates selectæ Septentrionales et Celticæ,' has collected many interesting particulars concerning the nightmare. *Nachtmar*, he says, is from *Maïr*, an old woman, because the spectre which appears to press upon the breast and impede the action of the lungs is generally in that form. The English and Dutch words coincide with the German. The French 'cochemar' is 'Mulier incumbens,' or 'Incuba.' The Swedes use 'Mara' alone, as we learn from the 'Historia Suecorum Gothorumque' of Eric Olaus, where he states that Valender, the son of Suercher, succeeded to the throne of his father, who was suffocated by a dæmon in his sleep, of that kind which by the scribes is called 'Mara,' (lib. i. 27,) others, 'we suppose Germans,' continues Keysler, 'appellant *die Trempe* a *calcando* et *premendo*, forte a *coeundo*, nam

fila spermatis galli gallinacei quæ prima in vitello vivificantur vocantur *Hanon-Tramp*.' The French peasantry call it 'Dianus,' which is a corruption either of 'Diana,' a fruitful parent of disease, or of 'Dæmonium Meridianum,' for it seems there is a belief (which Keysler, not improbably, thinks may be derived from a false interpretation of an expression in the 91st Psalm, "the destruction that wasteth at noon-day") that persons are most exposed to such attacks at that time: and, therefore, women in childbed are then never left alone. But though the 'Dæmonium Meridianum' is often used for the Ephialtes, nevertheless it is more correctly any sudden and violent attack which deprives the patient of his senses, as a *coup de soleil*. In the 'Menagiana' (i. 110,) is a playful, and certainly a not less appropriate, interpretation: 'Non nemo joco dixit Famem esse Dæmonium Meridianum.' In the upper tracts of Germany the name given to this disorder is '*den Alp*,' or '*das Alp-dructen*, either from the 'mass' which appears to press on the sufferer, or from 'Alp,' or 'Alf,' *Ang.* 'Elf.' In Franconia it is '*die Drud*,' or '*das Drud-dructen*,' from the Druid or Weird Women, and there is a belief that it may not only be chased away, but be made to appear on the morrow in a human shape, and lend something required of it, by the following charm:—

"*Druyd tom morgen*
So will ich borgen."

"Druid to-morrow
So will I borrow."

These Druids, it seems, were not only in the habit of riding men, but horses also; and in order to keep them out of stables, the salutary 'pentalpha,' (which bears the name of '*Druden-fuss*, Druid's foot) should be written on the stable doors, in consecrated chalk, on the night of St. Walburgh. We must not omit that our English familiar appellation 'Trot' is traced up to 'Druid;' "a decrepit old woman such as the Sagas might be." (p. 497.)

In Ihre's Glossary, a somewhat different account of the 'Mara' is given. Here, again, we find the 'witch-riding' of horses, against which a stone amulet is provided by Aubrey, ('Miscellanies, Magick,' 196) similar to one which we are about to notice immediately below.

Among the incantations by which the nightmare may be chased away, Reginald Scot has recorded the following in his 'Discovery of Witchcraft.' (iv. 11.)

"St. George, St. George, our lady's knight,
He walked by day so did he by night:
Until such time as he her found,
He her beat and he her bound,

Until her *troth she to him plight*,
He would not come to her that night." *

"Item," continues the same ingenious author, "hang a stone over the afflicted person's bed, which stone hath naturally such a hole in it, as wherein a string may be put through it, and so be hanged over the diseased or bewitched party, be it man, woman, or horse."

Every reader of the above lines will be reminded of the similar charm which Shakspeare has put into the mouth of Edgar as Mad Tom in 'King Lear.' (iii. 4.)

"Saint Withold footed thrice the wold;
He met the night-mare and her nine-fold
Bid her alight,
And *her troth plight*,
And aroint thee, witch, aroint thee."

These lines have furnished the commentators with a large field for various readings. Warburton in the second verse substitutes 'her name told' for 'her ninefold,' a very unnecessary variation; and to the last line, for the sake of the rhyme, he adds 'right,' in which he is probably correct. In all but the 'telling of her name' his paraphrase appears to express Shakspeare's real meaning. "Saint Withold traversing the wold or downs met the nightmare, who 'having told her name,' he obliged her to alight from those persons whom she rides, and plight her troth to do no more mischief. This is taken from a story of him in his legend. Hence he was invoked as the Patron Saint in the distemper." Tyrrwhitt suggests, and it can scarcely be doubted that he is right, that 'her nine-fold' is no more than 'her nine foals,' changed in order to rhyme with 'wold;' and adds, that he cannot find this adventure in the common legends of St. Vitalis, whom he supposes to be here called St. Withold. Hill and Tate read 'Swithin' footed thrice the 'cold,' and Farmer would have it 'oles' (the provincial pronunciation of 'wolds') and 'foles.' Malone says 'her nine fold' are 'her nine familiars.' How any of the editors obtained tolerable sense may be a matter of surprise when we turn to the old quarto in which the words stand as follows: "Swithald footed thrice the olde anelthu night moore and her nine fold bid her, O light and her troth plight and arint thee, with arint thee."

Another charm of earlier date occurs in Chaucer's 'Miller's Tale.' When the simple Carpenter discovers the crafty Nicholas in his

* In the 'Monsieur Thomas' of Fletcher these lines occur with a slight variation, which improves their metre, if not their sense:—

"St. George, St. George, our lady's knight,
He walks by day, so he does by night;
And when he had her found,
He her beat and he her bound,
Until to him her troth she plight
She would not stir from him that night."

feigned abstraction, he thinks he may perhaps be hag-ridden, and addresses him thus:—

"'I crouch the fro Elves and fro wikid wightes,'
And therewith the night-spell he seide arightes,
On four halvis of the house about,
And on the dreshfold of the dore without,
'Jesu Christ, and Seint Benedight,
Blesse this house from evrey wikid wight,
Fro the night's mare, the wite paternoster,
Where wennist thou Seint Peter's sister.'" 372.

We cannot explain the allusion in the last line.

There can be little doubt that the two opening lines which Boccaccio in his pleasant tale of Gianni Lotteringhi 'Giornata,' (vii. 'Nov.' 1.) makes Monna Tessa deliver to her lover Federigo, are borrowed from some genuine prophylactic.

"Fantasima, fantasima che di notte vai,
A coda ritta ci venisti, à coda ritta te n'andrai."

The remainder was addressed to the particular visitant, and, however agreeable, would not be understood by 'every' nightmare. "Va nell' horto a pie del pesco grosso, troverai unto bisunto e cento cacherelli della gallina mia; pon bocca al fiasco, et vatta via, et non far mal ne à me, ne à Gianni mio."

Mr. Douce ('Observations on Shakspeare,' i. 205,) has pointed to some other formularies, and has noticed that Asmodeus was the fiend of most evil repute on these occasions. In the 'Otia Imperiala' of Gervase of Tilbury, (iii. 93.) which we have not had it in our power to consult, some other protecting charms are said to exist.

Drayton is the only author whom we recollect as having given an agreeable origin to the nightmare; he ascribes it rather to a playful than to a fiendish agency.

"And Mab his merry queen, by night
Bestrides young folks that lie upright,
(In older times the *mare* that hight)
Which plagues them out of measure."—*Nimphidia.*

The Incubus, as we have before hinted, succeeded to the paternity of the heathen gods; as the Comte de Gabalis pleasantly expresses it, 'comme le Diable soit le père de tous les hommes qui naissent sans qu' on sache qui les met au monde.' Of this species of generation Leo Allatius is a strenuous advocate in his tract 'de Patria Homeri;' and the two most celebrated children whom we call to mind as having been gifted with such a parentage, are Merlin and Luther; the first on account of his thaumaturgic powers, without any detriment to his reputation; the second from the uttermost virulence of the 'odium theologicum,' and sorely to his discontent. Such children of unusual and precocious growth as now-a-days are cheaply exhibited

in itinerant caravans, in earlier times would have been deemed the sons of Incubi. Matthew Paris informs us that, in 1249, 'quidam Incubâ (Incubo ?) Dæmone, ut fertur, generatus, in confinio Walliæ, in terrâ scilicet Comitis Herefordiæ, infra dimidium annum plenè dentatus, ad staturam ascendit adolescentis septemdecim circiter annos habentis. Cujus mater, post partum languore correpta, protinus emarcuit et miserabiliter est exanimata.' (p. 768.) That the superstition, like that more classical one which fathered Hercules on the thunderer himself, and the twin founders of Rome upon the god of war, very often was a convenient veil for mere human frailty, there can be little doubt. There is a wicked story of an Incubus, when detected in a lady's chamber, assuming the venerable form of an immaculate bishop: and the probability of such occurrences is gently alluded to in some lines of Chaucer in which he laments the increasing empire of reason—'on a banni les Démons et les Fées.' These verses are of such exquisite beauty, and withal so little rusted by antiquity of language, that we do not hesitate to subjoin them entire. We think they possess greater vigour and freshness (and this is not often so) than the paraphrase by Dryden, who has expanded them into more than twice their original number.

"In the old dayes of King Arthure,
Of which the Bretons spek in great honour
All was this land fulfilled of fayry;
The Elfquene with her jolly company
Danced full oft in many a grene mede,
This was the old opinion as I rede,
I speke of many hundred yere ago,
But now can no man se none elfis mo.
For now the grete charity and prayers
Of Limitours, and other holy freres,
That serchin every lond and every streme,
As thik as motis in the sunne beme,
Blessing halls, chambirs, kitchinis and boures,
Cities, boroughs, castilis and hie toures,
Thorpis and barnis, shipins and dairys,
This maketh that there ben now no fayeys,
For there as wont to walkin was an elf,
There walkith now the Limitour himself,
In undirmelis and in morrowninges,
He saith his mattins and his holy thinges,
As he goth in his limitatioune.
Wymen may now go safely up and downe
In every bush and under every tre
There n' is none othir incubus but he,
And he will den them no dishonor."

Wife of Bath's Tale, ad. in.

To turn to the medical history of the Incubus. Pliny has recommended two remedies for this complaint; one sufficiently simple, wild

pæony seed, which he says 'medetur Faunorum in quiete ludibriis.' (xxv. 10.) Another, which it would not be easy to discover in any modern pharmacopœia, is a decoction in wine and oil of the tongue, eyes, liver, and bowels of a dragon, wherewith, after it has been left to cool all night in the open air, the patient should be anointed every morning and evening. (xxx. 24.)

Dr. Bond, a physician, who tells us that himself was much afflicted with the nightmare, published an 'Essay on the Incubus' in 1753. At the time at which he wrote, medical attention appears to have been very little called to the disease, and some of the opinions hazarded were sufficiently wild and inconclusive. Thus Dr. Willis said it was owing to some incongruous matter which is mixed with the nervous fluid in the cerebellum ('de Animâ Brutorum,' 6); and Bellini thought it imaginary, and to be attributed to the idea of some demon which existed in the mind the day before. ('de Morb.' p. 604). Both of these writers might have known better if they would have turned to Fuchsius, (with whom Dr. Bond appears to be equally unacquainted,) who in his work 'de Curandi Ratione,' published as early as 1548, has an excellent chapter (i. 31,) on the causes, symptoms, and cure of nightmare, in which he attributes it to repletion and indigestion, and recommends the customary discipline.

Lying on the back is considered by Dr. Bond as one of the chief proximate causes; and to this position, also, he refers Colonel Townshend's remarkable power of suspending animation. He adds the following corollaries as containing the sum of his reasoning, and we see no cause to dispute their justness. 1. That they who have a very sensible system of fibres, and are soon affected by a stimulus, are least subject to the nightmare; 2. that sluggish, inactive constitutions are most liable to it; 3. that the severity of the fit will always be proportional to the sensibility of the fibres and the quantity of blood; 4. that the duration of a fit will be proportional to the sensibility and vigour of the constitution; 5. that they who sup sparingly and never sleep on their backs are seldom or never afflicted with it; 6. that it is more common in those seasons of the year which most increase the volume of the fluids, hence spring and autumn are its most fertile periods. Its frequent recurrence is not a favourable prognostic, but foreruns many fatal diseases. Dr. Bond, if we may judge from his writings, was a man of a grave, simple, demure, and medical tone of mind, and we doubt not he would have been grievously shocked if any of his readers had hinted a suspicion that the sly humour, which nevertheless most undoubtedly lurks in the following 'case,' was voluntary on the part of the author. It furnishes a companion piece to the 'otiosus Sacrificus' of Wier.

"A corpulent clergyman about fifty years old, who is very fond of strong beer and flesh suppers, but so subject to the night-

mare that he is obliged to stint himself to a certain quantity every night; whenever he happens to take an over-dose he groans so loudly that he often awakes all the people in the house. He has assured me that in these fits he imagin'd the devil came to his bed-side, seiz'd him by the throat, and endeavoured to choak him. Next day he observ'd the black impressions of his hard fingers on his neck. After being at a wedding or christening he never escaped it; and his servant is obliged to watch him all the next night, and rescue him from the paws of Satan, whose dreadful approach always makes him roar loud enough to awake the servant if he should happen to be asleep. The servant told me that he always found his master lying on his back in the fit." (56.)

Every one must remember Fuseli's terrific conception of the nightmare, which well represents (though under a gentler form) the agonies of this corpulent clergyman. Fuseli is said to have painted that picture from a recollection of his own sufferings under an Incubus, which he had succeeded in obtaining, after voraciously gorging an immoderate supper of raw pork, for the express purpose.

The nightmare, its causes and its cure, is well treated by Dr. Whytt in his 'Observations on Nervous Diseases.' (vi. 18.) [E. S.]

VAMPIRES.

Those who are acquainted with Calmet's 'Phantom World,' need not be told how large a portion of his second volume is occupied with instances of Vampirism, which chiefly occurred in Hungary, and other parts of Eastern Europe, even as late as the 18th century. Vampires are also called 'Revenans.' The official document quoted by Horst describes them as dead persons who were believed to rise from their graves in the night-time, and suck the blood of the living, and then return to their coffins. The belief in these fearful stories, however, will become more intelligible if we suppose the dead body to have been inhabited by a dæmon or evil spirit, whose presence preserved it unemaciated, and who thus dwelt in the tombs.

The horrors of Vampirism succeeded those of Witchcraft, and were if possible more fearful. The obvious facts were, that, after the death of certain persons, others, often their relations, were observed to grow pale, lean, and attenuated, and suddenly to follow them to the grave. Reports then became prevalent that the blood of such persons was sucked away in the night-time by the supposed Vampire; many on their death-beds solemnly declared that such was the case; and in some instances there were persons ready to affirm they had seen the spectre prowling for his victims. A penal process was then entered upon. The body was disinterred, and, as the legends affirm, was always found fresh and full of blood, if the accusation was true. In

order to put an end to its crimes, a sharpened stake was driven through the heart, and the body was then burnt to ashes. We shall select a few instances in attestation of this wild superstition.

"A soldier who was billeted at the house of a Haidamagne peasant, on the frontiers of Hungary, as he was one day sitting at table near his host, the master of the house, saw a person he did not know come in and sit down to table also with them. The master of the house was strangely frightened at this, as were the rest of the company. The soldier knew not what to think of it, being ignorant of the matter in question. But the master of the house being dead the very next day, the soldier inquired what it meant. They told him that it was the body of the father of his host, who had been dead and buried for ten years, which had thus come to sit down next to him, and had announced and caused his death.

"The soldier informed the regiment of it in the first place, and the regiment gave notice of it to the general officers, who commissioned Count de Cabreras, captain of the regiment of Alandetti infantry, to make information concerning this circumstance. Having gone to the place, with some other officers, a surgeon, and an auditor, they heard the depositions of all the people belonging to the house, who attested unanimously that the ghost was the father of the master of the house, and that all the soldier had said and reported was the exact truth, which was confirmed by all the inhabitants of the village.

"In consequence of this, the corpse of this spectre was exhumed, and found to be like that of a man who has just expired, and his blood like that of a living man. The Count de Cabreras had his head cut off, and caused him to be laid again in his tomb. He also took information concerning other similar ghosts; amongst others, of a man dead more than thirty years, who had come back three times to his house at meal time. The first time he had sucked the blood from the neck of his own brother, the second time from one of his sons, and the third time from one of the servants in the house; and all the three died of it instantly, and on the spot. Upon this deposition, the commissary had this man taken out of his grave, and finding that, like the first, his blood was in a fluid state, like that of a living person, he ordered them to run a large nail into his temples, and then to lay him again in the grave.

"He caused a third to be burnt, who had been buried more than sixteen years, and had sucked the blood and caused the death of two of his sons. The commissary having made his report to the general officers, was deputed to the court of the Emperor, who commanded that some officers, both of war and justice, some physicians and surgeons, and some learned men, should be sent to examine the causes of these extraordinary events. The person who related these particulars to us had heard them from the Count de Cabreras, at Fribourg, in Brigau, in 1730."

We find another instance in the 'Lettres Juives,' new edition, 1738, letter 137, which is attested by two officers of the tribunal of Belgrade, and by an officer of the Emperor's troops at Graditz, who was an eye-witness of the proceedings. It is related as follows:—

"In the beginning of September there died in the village of Kisilova, three leagues from Graditz, an old man, who was sixty-two years of age. Three days after he had been buried, he appeared in the night to his son, and asked him for something to eat; the son having given him something, he ate and disappeared. The next day the son recounted to his neighbours what had happened. That night the father did not appear, but the following night he showed himself and asked for something to eat. They know not whether the son gave him anything or not; but the next day he was found dead in his bed. On the same day five or six persons fell suddenly ill in the village, and died one after the other in a few days.

"The officer or bailiff of the place, when informed of what had happened, sent an account of it to the tribunal of Belgrade, which despatched to the village two of these officers and an executioner, to examine into this affair. The imperial officer from whom we have this account repaired thither from Graditz, to be witness of a circumstance which he had so often heard spoken of.

"They opened the graves of those who had been dead six weeks. When they came to that of the old man, they found him with his eyes open, having a fine colour, with natural respiration, nevertheless motionless as the dead; whence they concluded that he was most evidently a Vampire. The executioner drove a stake into his heart, they then raised a pile and reduced the corpse to ashes. No mark of Vampirism was found either on the corpse of the son, or on the others."

But it was not always an easy matter to destroy the Vampire. The appearance of Ravenans in Moravia, gave occasion to a little work entitled 'Magia Posthuma,' printed at Olmutz in 1706, written by Charles Ferdinand de Schertz, dedicated to Prince Charles of Lorraine, Bishop of Olmutz and Osnaburgh. Among other cases, the author relates that of a shepherd of the village of Blow, near the town of Kadam, in Bohemia, who appeared during some time, and called certain persons, who never failed to die within eight days after. The peasants of Blow took up the body of this shepherd, and fixed it in the ground with a stake which they drove through it. This man, in that condition, derided them for what they made him suffer, and told them they were very good to give him thus a stick to defend himself from the dogs. The same night he got up again, and by his presence alarmed several persons, and strangled more amongst them than he had hitherto done. Afterwards, they delivered him into the hands of the executioner, who put him in a cart to carry him beyond

the village and there burn him. This corpse howled like a madman, and moved his feet and hands as if alive. And when they again pierced him through with stakes, he uttered very loud cries, and a great quantity of bright vermilion blood flowed from him. At last he was consumed, and this execution put an end to the appearance and hauntings of this spectre.

Great form was observed in the judiciary proceedings taken against these spectres,—the exhumed bodies being carefully examined for the usual marks of depravity—which consisted in the freshness aud flexibility of the limbs, and the fluidity of the blood. With some of these facts, the horrible truth begins to dawn upon us that many of these Vampires were examples of persons buried alive; a suspicion which is confirmed by Calmet's 45th chapter, where he says, "It is an opinion widely spread in Germany, that certain dead persons *masticate in their graves*, and devour whatever may be close to them." He then cites the work of Michæl Rauff, 'De Masticatione Mortuorum in Tumalis,' who states that it was customary in some places to put a lump of earth under the chin of a dead person, or a little piece of money and a stone in the mouth, or even to tie a handkerchief tightly round the throat, to prevent this practice. Several cases are mentioned of corpses who have eat their own flesh. What then are we to think of the following (chap. vii.) in these Vampire days? "Sometimes the interment of the bodies of suspicious persons is deferred for six or seven weeks. When they do not decay, and their limbs remain as supple and pliable as when they were alive, *then they burn them.* It is affirmed as certain that the clothes of these persons move without any one living touching them; and within a short time a spectre was seen at Olmutz, which threw stones, and gave great trouble to the inhabitants"—with much reason, we think, if burnt out of house and home in this fashion!

We cannot better conclude these details than by citing the following smart bit of criticism applied to the Vampire legends by an anonymous writer in an old magazine. "Hungary," he says, "has always been famous for the traditions of Vampirism. The exploits of the Hungarian Vampires are, for the most part, performed by male heroes, and are characterized by an extravagant coarseness and brutality, which is wild without being poetical. Many and various are the theories which have been started by the hagiologists to account for and explain so much of the extraordinary facts of Vampirism, the truth of which, it has been supposed, could not be denied. The Benedictine Abbé Dom Calmet appears to have satisfied himself on every point, except the manner by which the Vampire escapes from his tomb without deranging the soil, and enters through doors and windows without opening or breaking them. This stumbling-block he cannot get over. Either the resuscitation of these bodies, says

the Abbé, must be the work of the Deity, of the angels, of the soul of the deceased, or of the evil demon. That the Deity cannot be the instrument is proved by the horrid purposes for which the Vampire appears—and how can the angels, or the soul, or the demon, rarify and subtilize gross corporeal substances, so as to make them penetrate the earth like air or water, pass through key-holes, stone walls, and casements ?—even taking it for granted, that their power would extend to make the corpse walk, speak, eat with a good appetite, and preserve its fresh looks. The only instance directly against Dom Calmet, where the Vampire has been caught 'in articulo resurgendi,' is one stated before one of the many Vampire special commissions appointed by the Bishop of Olmutz, at the beginning of the last century. The village of Liebaea being infested, an Hungarian placed himself on the top of the church tower, and just before midnight (from midday to midnight are the Vampires' ordinary dinner hours) saw the well-known Vampire issue from a tomb, and, leaving his winding-sheet, proceed on his rounds. The Hungarian descended and took away the linen—which threw the Vampire into great fury on his return, and the Hungarian told him to ascend the tower and recover it. The Vampire mounted the ladder—but the Hungarian gave him a blow on the head which hurled him down to the church-yard, and descended and cut off his head with a hatchet; and although he was neither burnt nor impaled, the Vampire seems to have retired from practice, and was never more heard of. Here is a Vampire caught in the fact of emerging from earth without the assistance either of spade or pickaxe—and the story of the Ghole, in the Arabian Nights, affords a case of one taken 'in flagranti delicto.' It is, in fact, but fair to say, in justice to the Vampires, that the Abbé Calmet is rather a suspicious witness against them. His faith is unbounded and unshrinking, as to all the apparitions of the Romish Church—all the visions of St. Dunstan and St. Antony—he never doubts that St. Stanislaus raised a Polish gentleman from the grave, to prove to the king that the good saint had paid him for an estate which he had purchased without paying—but he has a slight grudge against the Vampires, on account of their near relationship to, and probably their lineal descent from, the imputrescent excommunicated bodies of the 'Greek' Church. At the same time he goes to the inquiry with an evident inclination for a miracle, if it could be made out—whether Greek or Roman, it would be equally a point gained against encyclopedists and the philosophers;—but if the Vampires could be made nothing of, why then, in one respect, 'tant mieux'—a new argument would be supplied against the alleged powers of Greek excommunication. The Greek priests, it is well known, from early periods of their schism with Rome, asserted that the divine authority of their bishops was manifested by the fact of the persons

who died under their sentence of excommunication resisting the decomposing influences of death; while the Latin Church could not prevent its excommunication from mouldering into dust, which, according to the ancient and modern Greeks, was so essential to the repose and happiness of the spirit, and which made them attach so much importance to burial rites.

> "Nec ripas datur horrendas, nec rauca fluenta
> Transportare priusquam sedibus ossa quierunt."—VIRGIL.
>
> —— "Tali sua membra sepulchro,
> Talibus exuran Stygio cum carmine sylvis
> *Ut mullos cantata magos exaudiat umbra.*"—LUCAN.

And this, we apprehend, is the real source of the vampire superstition. Hence the Vroucolaca of modern Greece, the real progenitor of the Vampire of Sclavonia—who, it is to be observed, has hitherto confined his sanguinary proceedings to the countries within the pale of the Greek Church, and those nearly adjacent to it. Tournefort relates, that in all the Archipelago the people firmly believed that it was only in the Greek Church that excommunication preserved the body entire and unputrified. Some ascribed it to the force of the bishop's sentence, others thought that the devil entered into the body of the excommunicate, and re-animated him, so that he became an evil spirit incarnate. Add to this the prevalent superstition that the dead ate and drank in their graves, that they devoured their own flesh and burial-clothes for want of better food, and that all the viands and wines placed on the bier, and in fact consumed by the priests, were really the nourishment of the dead—and a very slight and easy transition would conduct a superstitious race to the full belief in the demoniacal and hungry corpse sallying forth from the tomb, and satisfying at once its malignity and its appetite, by preying on the flesh and blood of the living. Tournefort was present at the exhumation, impalement, and burning of a Vroucolaca in the island of Mycone, who had broken the windows and the bones, and drained the bottles and the veins of half the inhabitants of the island. For many days the people were in continual consternation, and numbers left their abodes and the island—masses were said—holy water showered about in torrents—the nine days were passed, and still the Vroucolaca was every night at fresh mischief—the tenth day mass was said in the chapel where the unfortunate corpse lay—but to no avail."

In Wallachia an interesting device was resorted to for the discovery of suspected Vampires. A virgin youth, about the age of puberty, was placed on a horse, as yet 'insolitus blando labori,' of a jet black colour, without a speck of white. The boy rode the horse about the suspected burying-ground, and over all the graves; and when the animal stopped short, and refused, in spite of whip and spur, to set foot on any particular grave, it was an unerring indication that a Vampire lay within. [E. R.]

GOBLINS AND BOGLES.

Under this head we propose to mention several mischievous phantoms of the popular creed, which cannot properly be classed as spirits or dæmons of any other denomination. Only premising that if any individual in this collection can fairly be claimed under another name, we shall surrender him with great pleasure, the distinction in these cases being, in fact, more artificial than real.

The 'Incubi' and 'Succubi' bear the genuine goblin stamp, but they are treated under a distinct head. Lavater ('De Spectris demuribus,' &c.,) mentions immediately after them, the 'Empusa,' which is described by the translator of Plutarch, as "a certain vain and fantasticall illusion, sent by the devill, or, as the Painims say, by Hecate, to fright unfortunate people. It appears in divers forms, and seems to go with one leg (whereupon it took the name, 'quasi empusa' for it has one foot, or leg of brasse, the other of an asse; and therefore it is named also 'Onoskelis.'" (Holland's Plutarch, 'Explanation of Obscure Words.') Hesychius, Eustathius, and Lavater describe the Empusa in similar terms, but the latter adds, that it frequently shows itself at noon day, and refers for instances to Suidas; he also treats the 'Onoskeli' as a distinct species. A much fuller description is that in "the Frogs" of Aristophanes, who represents the Empusa appearing with a horrible noise, when Bacchus was landed on the inner banks of the Styx by Charon. From the eccentric manners of this goblin, the Scotch hop is called 'Empusæ ludus,' or, at least has been so understood, in Hadrianus Junius.

A near kinsman of the classical Empusa is described by Sir Walter Scott in these words:—"A being totally distinct from those hitherto mentioned is the 'Bogle' or 'Goblin'; a freakish spirit who delights rather to perplex and frighten mankind, than either to serve or seriously to hurt them. This is the 'Esprit Follet' of the French, and 'Puck' or 'Robin Goodfellow,' though enlisted by Shakspeare among the fairy band of Oberon, properly belongs to this class of phantoms. 'Shellycoat,' a spirit who resides in the waters, and has given his name to many a rock and stone upon the Scottish coast, belongs also to the class of bogles. One of his pranks is thus narrated:—Two men in a very dark night, approaching the banks of the Ettrick, heard a doleful voice from its waves repeatedly exclaim—'Lost! Lost!' They followed the sound, which seemed to be the voice of a drowning person, and, to their infinite astonishment, they found that it ascended the river. Still they continued, during a long and tempestuous night, to follow the cry of the malicious sprite; and arriving, before morning dawn, at the very sources of the river, the voice was now heard descending the opposite side of the mountain in

which they arise. The fatigued and deluded travellers now relinquished the pursuit, and had no sooner done so, then they heard Shellycoat applauding, in loud bursts of laughter, his successful roguery. The spirit was supposed particularly to haunt the old house of Gorinberry, situated on the river Hermitage in Liddesdale. When he appeared, he seemed to be decked with marine productions, and in particular with shells, whose clattering announced his approach. From this circumstance he derived his name. He may perhaps be identified with the goblin of the Northern English, which, in the towns and cities, Durham and Newcastle for example, had the name of 'Barguest,' but in the country villages was more frequently termed Bray." ('Minstrelsy of the Scottish Border,' Introduction, p. cv.)

The 'Barguest' is so called from his habit of sitting on bars, or gates, and like the empusa he was supposed to render himself visible in the day time. As every remnant of the popular creed is interesting, the writer may add that he has heard a story of this kind from a lady, now in years, who was brought up in the country. When a girl she was passing through the fields early one morning, and saw, as she thought, a person sitting on a style; it vanished, however, as she drew near. The probability is that she is utterly ignorant of the superstition concerning the barguest and the empusa.

The 'water Kelpie' is distinct from Shellycoat, though the description of his personal appearance in Dr. Jamieson's poem is very similar: it is acknowledged, however, that the latter is only a fancy portrait, and that the Kelpie sometimes appears as a man, sometimes as a horse. He is represented as an occasional drudge. Having on one occasion carried all the stones for the erection of a new house, he was often heard lamenting:—

> "Sair back and sair banes,
> Carryin' the laird of Murphy's stanes!"

The Kelpie is powerful and malicious; he is supposed sometimes to carry a torch, and he possesses the power of fascination.

"In Hampshire," says Grose in his 'Provincial Glossary,' "they give the name of 'Colt-pixy' to a supposed spirit or fairy which appears in the shape of a horse, wickers, *i.e.* neighs, and misleads horses into bogs." This is one of the tricks attributed to Puck, and to the Irish Pooka, which is only another name for a devil, found both in Irish and the old Gothic, and sometimes abbreviated to 'pug.' In Icelandic 'puki' is an evil spirit, and Brand supposes that 'pixy' is simply a corruption of 'puckies.' But then, the Kelpie, said to haunt fords and ferries at night, is evidently the same thing, and the empusa of the ancients has all the same characteristics, the principal of which are his power to assume various forms, and his love of mischief; from the favourite form of this spirit he is called by the

Highlanders the 'ech uisque,' or water horse. He is understood to be the paid agent of Satan. "His commission," says Mr. Stewart, ('Popular Superstitions of the Highlanders,') "consisted in the destruction of human beings, without affording them time to prepare for their immortal interests, and thus endeavour to send their souls to his master, while he, the Kelpie, enjoyed the body. However, he had no authority to touch a human being of his own free accord, unless the latter was the aggressor. In order, therefore, to delude public travellers and others to their destruction, it was the common practice of the Kelpie to assume the most fascinating form, and assimilate himself to that likeness which he supposed most congenial to the inclinations of his intended victim. The likeness of a fine riding steed was his favourite disguise. Decked out in the most splendid riding accoutrements, the perfidious Kelpie would place himself in the weary traveller's way, and graze by the roadside with all the seeming innocence and simplicity in the world. The traveller, supposing this fine horse to have strayed from his master, and considering him as a good catch for carrying him a part of the way, would approach the horse with the greatest caution, soothing it with 'proogy, proogy,' and many other terms of endearment, in the event of his taking to his heels, as wild horses are sometimes apt to do. But this horse knew better what he was about; he was as calm and peaceable as a lamb, until his victim was once fairly mounted on his back; with a fiend-like yell he would then announce his triumph, and plunging headlong with his woe-struck rider into an adjacent pool, enjoy him for his repast." (Pp. 147-149.)

As we do not profess in these pages, to heed in all cases, the explanations of natural philosophy, we may class with the goblin species that mischievous sprite called 'Will with a Whisp.'

> "Some call him Robin Good-fellow,
> Hobgoblin, or Mad Crispe,
> And some againe do term him oft
> By name of *Will-the-Wispe.*
>
> "But call him by what name you list,
> I have studied on my pillow,
> I think the best name he deserves,
> Is Robin, the good fellow."

So writes the author of 'the Merry Puck,' cited by Sir Henry Ellis in Brand's Antiquities. His estimate of character differs very widely from the popular superstition, which rather warrants the "horror and amazement" that seized upon Hentzner, when travelling from Canterbury to Dover, in 1598, he was surrounded with 'Jack-w'-a-lanthorns.' Shakspeare also truly represents the popular faith, when he borrows a simile from the mischievous pranks of Will with the Wisp, and uses the phrase "played the Jack with us." In the

same play (the Tempest) Ariel takes upon him the essential character of this goblin flame, but leads the wanderers astray with music—

—— "So I charmed their ears,
That, calf-like, they my lowing followed, through
Toothed briars, sharp furzes, pricking goss and thorns,
Which entered their frail shins; at last I left them
I' the filthy mantled pool."

The attributes of the foolish fire (such being the import of its Latin name 'ignus fatuus') or the Elf-fire, as it has also been called, are, in short, exactly those of the goblin, under whatever name he may be designated. The author of the Merry Puck, as we have seen, prefers to call him Robin Goodfellow, a name which reminds us of the species of 'hob'-goblins. Before proceeding, however, we may briefly mention the somewhat affecting belief of the Russian peasantry, that these wandering lights are the souls of still-born children, who have no desire to lure travellers astray, but can have no rest till they have found their bodies.

'The Spunkie' may also be noticed as we pass on, whose character is thus briefly described by Stewart. He is another of those now retired ministers formerly employed by the enemy of mankind to accomplish their destruction; and in all truth he could not have taken into his pay a servant more faithful to his trust. Whenever the traveller had the misfortune to lose his way, or whenever there was a prospect of deluding him from it, this vigilant link-boy was at hand. Suddenly, his victim's attention was arrested by the most resplendent light, apparently reflected from a window, not far distant; which, however, as the traveller approached receded from him like the rainbow. Still pursuing his course towards it, the wily spunkie manœuvred so dexterously that the unhappy wanderer was speedily decoyed into the nearest morass, or cast from a neighbouring precipice.

To return to the hobgoblin. Skinner suggests that this word is synonymous with 'Rob Goblin,' from 'Robin Goodfellow,' or from 'Oberon,' king of the fairies. A more likely derivation of the prefix is from the Anglo-Saxon 'hoppan,' to hop along like the empusa, which we have named above as the classic representative of the goblin. Nimshew is so sage as to inform us that some have derived the names of 'Elves' and 'Goblins' from the factions of the 'Guelphs' and 'Ghibellines,' a conceit as likely to be well founded as that of the etymologist, who traces the name of Alexander the Great to his fondness for roasted eggs. It was his custom, he says, to cry out as he returned to his tent, "all eggs under the grate!" After all, it is rank heresy to depart from the creed of Shakspeare, who, in his 'Midsummer Night's Dream,' has introduced the tricksy Puck under this name:—

"Either I mistake your shape and macking quite,
Or else you are that shrewd and knavish sprite,

> Called *Robin Goodfellow:* are you not he
> That fright the maidens of the villagery,
> Skim milk, and sometimes labour in the quern,
> And bootless make the breathless housewife churn,
> And sometimes make the drink to bear no barm;
> Mislead night-wanderers, laughing at their harm?
> Those that *Hobgoblin* call you, and sweet *Puck*,
> You do their work, and they shall have good luck."
> *Act* ii. *scene* 1.

Percy ('Reliques of Ancient Poetry,' iii. 203,) agrees with Shakspeare in the use of these aliases for one and the same "knavish sprite." Drayton, also, in his exquisite 'Nymphidia,' speaks of "'Puck,' which most men call 'Hobgoblin.'" The only difficulty is in the clumsiness which this word apparently indicates, and the spirit of which must have completely possessed Archdeacon Nares, when he explained 'Hob' as "a name frequent in old times among the common people, particularly in the country; it is sometimes used therefore to signify a countryman; and hobgoblin meant perhaps, originally, no more than clown goblin, or bumkin-goblin," 'sub voce.' To meet this difficulty, we may adopt the suggestion of Skinner, that 'Hob' is the vulgar contraction of 'Robert;' or, preferring the sense of an empusa or hopping goblin, we must understand it to trip lightly on one foot, like the lately popular Spring-heeled Jack.

The 'Neck,' 'Nikke,' or 'Nökke,' is a river spirit of Denmark and other northern countries, who combines in his single person the characters of the water Kelpie and the Merman or Triton. In the time of Wormius, he was described by the Danish peasantry as a monster with a human head, capable of dwelling both in salt and fresh water. "When any one was drowned, they said 'Nökken tog ham bort,' (the Nökke took him away); and when any drowned person was found with the nose red, they said the Nikke had sucked him, 'Nikken haz suet ham.'" (Magnusen, 'Eddalære,' cited in the 'Fairy Mythology.') He could assume various forms, and if caught under the form of a horse, could be made to work at the plough. Sometimes he appeared as a pretty little boy, at others as a young man, and in this character woe to the maiden who returned not his love. Noël (in v. Niccen, Nocca,) calls him the Neptune of the ancient Goths, and Warton says, ('History of English Poetry,') "'Nicka' was the Gothic Demon, who inhabited the element of the water, and who strangled persons that were drowning." In Dutch, 'Nicken' is the devil, and Wachter derives the name from the Anglo-Saxon, 'næc-an' to slay, for the devil was "a murderer from the beginning;" hence, it is supposed, we have 'Old Nick' in English. The confusion of characters here is almost hopeless.

'Hocus Pocus,' according to Mr. Turner, ('Hist. of the Anglo-

Saxons, Appendix to book ii., chap. iii.') is probably derived from 'Ochus Bochus,' a magician and demon of the north. Being but juggling words, there is perhaps more reason for Tillotson's opinion, that they are "nothing else but a corruption of 'hoc est corpus,' by way of ridiculous imitations of the priests of the Church of Rome in their trick of transubstantiation." (Sermon 26.)

'Boh' is a well-known word of terror used to frighten children, and according to Warton it was the name of a fierce Gothic general who acquired a similar reputation to our own Talbot in France, (See Shakspeare's Henry VI., part i., act 1, sc. iv.,) and our Richard Cœur-de-Lion in the East, whose names like those of several other great conquerors were long remembered as words of dread. It is almost impossible, however, not to suspect some connection between this monosyllable and the 'Bogle-boe,' or 'bwgwly' of the Welsh: nor do we see anything ridiculous in supposing that the 'boo' of the ox may have suggested the exclamation, as the cry of these animals would have a terrific sound when first heard by an infant. 'Boe,' in Greek, is the 'Clamor' of the Latin, answering to our English 'cry.'

'Raw-head and bloody-bones' is another goblin of the bogle-boe species, and lacking a description of it, we may give that of the 'Kostchtschie,' or 'deathless' of the Russians. This is a horrid monster with a death's head and fleshless skeleton, through which one sees the black blood flowing, and the yellow heart beating. He is avaricious, a hater alike of old age and extreme youth, and a constant enemy of all the fortunate. Notwithstanding his frightful appearance he is a great admirer of young girls and women. He lives in the heights of the Koskel, and in the hollows of the Caucasus, where he conceals his treasures. His weapon is an iron club, with which he ruthlessly strikes down all who cross his path.

The 'Manducus,' of the ancient Romans, was a hideous figure of a man with an enormous mouth, and long pointed teeth. It is mentioned by Suetonius and Juvenal. Its jaw was moved by springs, so that the teeth ground and clattered together as if it wanted to eat. Figures of this kind were introduced in the comedies and public places, and it was the custom to threaten children with the Manducus as in modern times with the Bogle or Goblin.

Noël distinguishes between the 'Cobales' and 'Coboli,' calling by the former name the followers of Bacchus, and identifying them with the 'Esprits follets' of his own country; while the latter are the Cobaldi of the Sclavonian races, and evidently the same as our Goblins. The Satyrs of the ancients, followers of Osiris and Bacchus, are declared by Hedelin, ('Des Satyres, Brutes, Monstres et Demons,' p. 66,) to be nothing more extraordinary than apes; but he also admits that demons often assumed the form of goats or fauns. See, however, some hints under the head of CYNOCEPHALI; add to which,

that Bacchus in these ancient myths is the regenerator of degraded souls, and his operation in the spirit is shown by the symbol of wine, which invigorates the material body. [E. R.]

APPARITIONS.

Whoever applies himself to this subject must feel that the time has gone by when the affectation of treating it in the half-serious half-burlesque manner adopted by writers who, perhaps, perceived they had a reputation at stake, will satisfy the inquiring mind. Of late years, the important question whether the spirit really exists in distinct form after the death of the body, has shown a tendency to assume its proper proportions relative to other subjects of philosophical interest, and there is a large and increasing class of earnest minds, whom neither the smile of pity, nor the sneer of contempt, will turn from an investigation so becoming those who profess a belief in their immortal nature. The reaction against the debasing superstition of the middle ages has fully effected its purpose, and were the father of inductive science to appear among us, he would hardly now complain that our knowledge of chemistry, and similar subjects, is derived from spirits and angels. (See the 'Novum Organum Scientiarum,' § 3, n. 5). In a word, there is no fear of our Faradays and Brewsters either searching for the philosopher's stone, or the elixir of life. On the contrary, the philosophy of this age has everything to hope from the revival of subjects possessing so much personal interest, and so important in their bearing on the chief doctrines of Revelation.

The appearance of 'ghosts,' as apparitions of departed souls are generally called, has been credited in all ages and nations, even the most barbarous; and whatever a few reasoning philosophers may have concluded, these mysterious visitations have kept alive in the minds of the commonalty a fervid faith in the reality of the life after death. It is true, the credulous have often been imposed on, both by interested partisans of certain religious systems, and by their own ignorance of natural laws; but no amount of error mingled with the truth can debase the latter, which, like native gold, may often be overlaid and hidden, but cannot be corrupted by the vulgar ore. Out of a certain number of alleged facts, many may be proved illusory; but after all, if only one such be found genuine, it is sufficient to justify the popular faith. As the historian of magic observes, after affirming that a spiritual communion exists between man and man, and, therefore, also between man and superior beings,—"all the propaganda of common-sense explanations will certainly strive in vain, and will never succeed in the attempt to entirely eradicate, root and branch, the presentiments, sensations, and convictions of firmly

founded faith or superstition, or to bolt and bar so securely all castles, ruins, and cloisters, that ghosts and apparitions shall not still, as before, take up their abode there."

It would be inconsistent with the object of this volume as a compendium, to enter at large on 'pneumatology,' or we might here indite a long chapter on the opinions that have been entertained in different ages concerning both the reality and the nature of apparitions. Curious would be our commencement with the Father of all Poesy, whose doctrine of ghosts is stated with as much precision as beauty of language in the 'Iliad' and 'Odyssey.' The Persian and the Rabbinical doctrines would be equally interesting, and we should find Virgil in a much later, but still remote age, reproducing many of the same sentiments, and treating the manes of the dead as real 'bodies,' though, relatively to mortal apprehension, as 'shadows.' We should find amusement, at least, in the fancies of the Lucretian and other philosophers of later times, one of whose curious results, indeed, we may notice on a subsequent page. The nature of the soul and spirit would also come under investigation in such an inquiry, all which, however interesting, we are constrained to pass over, and limit ourselves to a very brief collection of instances. Perhaps it is well: "we being miserably in the dark," to adopt the quaint words of Aubrey, "as to the economy of the invisible world, which knows what we do or incline to, and works upon our passions, and sometimes *is so kind* as to afford us a glimpse of its præscience!"

Light on these subjects, however, as on all others, depends, in the first place, upon the impartial allocation of known facts; without the observance of which, in some degree, their accumulation only serves to confound the truth which they ought to illustrate. Instead, therefore, of the usual medley which is presented under the head of 'Spectral Illusions,' we shall turn our narrow limits to the best possible account, by classing apparitions of all kinds into,—1. 'Spectral,' 2. 'Metaphysical,' 3. 'Spiritual.' The truth being that some cases are easily explained by natural philosophy, while others, which it is absurd to class with them, are more or less remote from physical causes.

1. *Spectral Phantoms.*—The term 'spectre,' from 'specere,' to see, may be properly limited to such appearances as are mistaken by the vulgar, for spiritual, and can, nevertheless, be accounted for by causes within the reach of natural philosophy. Of such illusions there are two principal kinds: those occurring in the elements, external to the beholder; and those which are purely optical. This class includes all the various phenomena accounted for by Sir David Brewster, in his 'Natural Magic,' and by such other writers as Dr. Hibbert, in his 'Philosophy of Apparitions.' Such are the parhelia, or mock suns, and the various appearance of halos, and wandering lights; it is

barely necessary to mention, among the more startling of these phenomena, the 'spectre of the Brocken,' and 'the phantom ship,' called by sailors 'the flying Dutchman.' Calmet relates a singular instance at Milan, where some two thousand persons saw, as they supposed, an angel hovering in the air: he cites Cardan as an eye-witness, who adds that the admiring populace were only undeceived when it was shown, by a sharp-sighted lawyer, to be a reflection from one of the statues of a neighbouring church, the image of which was caught on the surface of a cloud. The 'mirage,' or water of the desert, which so often beguiles the listless eye of the traveller, and cheats his hope, owes its appearance to similar laws of refraction. Mountain districts abound in these illusions, and every one has read of the splendid enchantment presented in the Straits of Reggio, by the 'Fata Morgana.' On these occasions, minarets, temples, and palaces, seem to rise out of the distant waves, and the cry of "Morgana, Morgana," echoed from rock to rock by the people, brings them in crowds to the shore. Spectral huntsmen, soldiers in battle array, and gay, but mute, cavalcades, have all been seen under similar circumstances, pictured on the table of clouds. It was thus the Duke of Brunswick and Mrs. Graham saw the image of their balloon distinctly exhibited on the face of a cumulus cloud, during their ascent in 1836; and travellers ascending Mont Blanc have been startled by their own magnified shadows, floating among the giant peaks. The camera obscura, and the operations of the daguerreotype, render these illusions quite intelligible to most persons, and exact scientific explanations are within the reach of every one. Not unlike them, in effect, are the exhibitions of the Magic Lantern, which may often have been employed by the artful necromancer in ignorant times. But illusions caused by art it is no part of our present purpose to explain.

However curious and interesting such cases may be, they are comparatively familiar, and a child may comprehend an intelligent explanation of them, at least as clearly as it understands its own shadow. Optical illusions are more remote from the common understanding, and they may arise from over excitement of the organ, or from disease of the brain. Yet many spectral appearances attributed solely to these causes, are metaphysical in their origin, and will range properly under that head. The case of Nicolai is a favourite example, generally cited to prove that all apparitions are illusory or purely physical. A case very similar is contained in the 15th volume of Nicholson's 'Philosophical Journal,' and they are both classed by Dr. Hibbert under the head of "Spectral Illusions arising from Febrile and Inflammatory Affections." It would require a lengthened criticism to separate the metaphysical from the merely spectral forms in these two narratives; otherwise, it would be possible to show that the renewed sensual images were, in each instance, combined

with original phenomena from another source; of that kind, perhaps, which phrenologists would explain by excitement of the æsthetic or other organs,—words only which still require explanation. Nicolai himself confesses that some of the phenomena evaded him. In one place, he says, "the origin of the individual pictures which present themselves to us, must undoubtedly be sought for in the structure of that organization by which we think; but this will always remain no less inexplicable to us than the origin of those powers by which consciousness and fancy are made to exist." And again, "the phantasms appeared to me in every case involuntarily, as if they had been presented externally, like the phenomena in nature, though they certainly had their origin 'internally.'" Of course, all depends on what we understand by 'internal.' An Epicurean may conceive, under such a term, the economy of the brain, understood as a physical organ secreting thought, while the philosopher of magic will denote the causal or spiritual world, as another sphere of sensible things.

The spectral illusions really within the department of natural philosophy, are such as belong strictly to the laws of vision and of light, including colours. Dendy, in his 'Philosophy of Mystery,' declares, in the person of Evelyn, that such spectres are "the only substantial ghosts he can grant," and he gives a rule for distinguishing between them and what he considers the mere phantoms of the mind. "'Optical illusions' will be 'doubled' by a straining or altering of the axes of the eyes; and, by turning round, as they are removed from the axis of vision, they will disappear." It was this rule, we believe, that a lady endeavoured to act upon, on the recommendation of Sir David Brewster, but was so alarmed when the phantom appeared, (she had previously been liable to such visitations) that it vanished before she could recover presence of mind sufficient to apply this decisive test. Few ladies, perhaps, would find it an easy task, when suddenly confronted by a supposed spirit, to "alter the axes of their eyes," and try this little experiment upon its duplicity; it could only be a shade less difficult, not to say pert, though truly scientific in its way, to level an opera glass at such a visitant!

An optical spectrum is seen when the eye has been strained by looking on any particular object or colour. "The ray of white light consists of the three prismatic or primitive colours. Now, if the eye is fatigued by one of these colours, or it be lost, mechanically or physiologically, the impression of *two* only will remain, and this accidental or complementary colour is composed of the two remaining constituents of the white ray. Thus, if the eye has been strained on a *red* colour, it is insensible to this, but perceives the *blue* and the *yellow*, the combination of which is *green*. So, if we look long on a *green* spot, and then fix the eye on *white* paper, the spectrum will

be of a light *red*. A *violet* spot will become *yellow;* a *blue* spot *orange-red;* a *black* spot will entirely disappear on a *white* ground, for it has no complementary colour; but it appears *white* on a *dark* ground, as a *white* spot will change to *black*." ('Dendy,' p. 110). The colours of objects are also changed in some cases of opthalmia; the eye, from certain diseases of the nerve, may only see half its object; the same things may appear and disappear alternately; objects at rest may appear in motion; and the spectral images of persons and things formerly seen, may be exactly reproduced. Even more than this may occur physically, for material objects may seem what they are not, and especially under certain predisposing causes of a mental nature. But here we approach the border land between the physical and the metaphysical, and the following table, given in the 'Philosophy of Mystery,' as a classification of spectral illusions, will show how, by a few slight touches of the pen, one class of phenomena may be confounded with another:—

'Ghosts of the Mind's Eye, or Phantasma.'

Illusive *per*ception, or ocular spectra:—Conversion of natural objects into phantoms.

Illusive *con*ception, or spectral illusion: Creation of phantoms.

'Ghosts of the Eye, or Optical Illusion.'

Atmospheric (produced by refraction and reflection), gases, lenses and mirrors, diseases of the eye.

'Predisposing Causes.'

Temperament:—Credulity, enthusiasm, superstition, timidity, imagination, poetic frenzy.

Excitement:—Sympathy, exalted joy, deep grief, love, hatred, protracted anxiety, delirium of fever, of alcohol, and of narcotics, exhaustion, disease of the brain.

In the first category, "illusive perception," natural philosophy would find its legitimate sphere of action in separating from the mixed phenomena which it exhibits, the purely physical. There would still be a residue of facts for the metaphysician.

In the second, "illusive conceptions," lurks the bold assumption, that the loftiest 'creations' of the poet are 'illusions.' For it is precisely these creations of the mind that are imaged to the poet's eye in apparently palpable forms. One whom we cannot charge with any compact savouring of diabolism, shall always see the dramas of Shakspeare performed by spectral actors, of fairy proportions, while she reads them. Poets will tell us that their ideas are presented visibly before them as images. And if such forms are sometimes mingled with the purely physical spectra, as in the case of Nicolai, the simple cause is, that the mind's eye coalesces with the material organ; the mind and the body, in fact, always existing *together*,

though most distinctly, in every part of the organization. Thus, as thought and its images come from within, and material ideas from without, it is easily proved that the same table receives the daguerreotype species both of the inner world and the outer, and, to the poet, the higher set of impressions are, at least, as real as the lower. Coleridge was perfectly conscious of this, Dante, Milton, the great composers and painters, and all the inspired in art and letters, headed by our immortal Shakspeare. The pageantry in the fourth act of the 'Tempest,' is a fine exhibition of this kind of inspired creation, and the great master of his art, with manifest intention, leaves it a problem, whether the globe itself is of more solid stuff than "dreams are made of."

The third category, "ghosts of the eye," exactly coincides with the phenomena to which we have limited the term "spectral apparitions;" upon which, therefore, we have no additional observation to make.

The "predisposing causes," classed as 'temperament,' and 'excitement,' present a strange mixture of powers and affections. Every one knows what 'timidity' is, and how it predisposes the mind to erroneous impressions; but what is 'imagination?' Suppose it a mirror in which real objects, material and intellectual, may be equally imaged, and what becomes of the whole theory? In short, the speculative is here passed off under cover of the demonstrative, with a kind of legerdemain which presupposes the reader's fatuity. Dr. Hibbert treated the same subject, shall we say, more modestly? Having arrived at that part of his work, 'The Philosophy of Apparitions,' where he should, according to his own preconceived plan, have treated the subject distinctly, he fairly threw down his pen, and, as he wrote his 'To Theo doxa,' declared frankly, that to enter upon the metaphysics of such a subject, were "too great a compliment to the bugbears of popular superstition!" But there is yet another method of treating spectral apparitions of a doubtful character, as the following extract will show, which we take from the popular work of Mr. Fullom:—

"Optic illusions," he says, "at times present themselves in very curious and mystic aspects, which probably is owing as much to some weakness or temporary derangement of the sight as to external refraction. Awaking one night from a sound sleep, I was surprised, on looking up, to observe a woman standing by the bed-side. The room was wrapped in darkness, so that I could not, at first, distinguish even the white blinds of the windows; yet the whole figure of my strange visitant stood forth, distinct and prominent. What was more singular, as showing the inscrutable nature of refraction, I made out the colour of its drapery, which was a green and white plaid, falling in a long gown on the floor. Quickly perceiving that

the figure, however feminine in outline, was above the stature of woman, I became sensible that it was an illusion, and sat up in the bed to regard it more steadily. I was then struck by the grace and exquisite dignity of its attitude, and the softness of its outline. The whole disposition of the figure was emblematic of the profoundest sorrow; and, as I continued to gaze, it became next to impossible, with such appearances before me, to believe that I was contemplating a mere phantasma. To place this beyond doubt, *I touched the figure with my foot*, when it instantly changed into mist and dispersed."—('Marvels of Science,' 2d edit., 1852, pp. 183-4).

If it were a doubtful compliment to ogle a spectre according to the rule of Sir David Brewster and Mr. Dendy, what shall we say of Mr. Fullom's politeness; his unexpected visitor also being a lady, whose figure was characterized by the grace and exquisite dignity of its attitude; standing there in profoundest sorrow too! So treated, what mortal lady would not instantly "change into mist and disperse?" Without designing to be hypercritical, it is difficult to understand how a case like this can be explained by the "refraction of light," when it is confessed, nevertheless, that the room was "wrapped in darkness," so that the white blinds of the windows could not be seen. The unusual tallness of the figure is remarkable, for the writer has observed, on looking over a portfolio of Blake's drawings, that the weird artist has made nearly all his angels and spirits tall or slender, though many of them are exquisitely beautiful. To this little coincidence the expounders of 'Marvels' are heartily welcome, and when fairly accounted for, we may ask them to explain how it is that another class of spirits are invariably represented of cherubic or chubby proportions.

It is only proper to state that our limitation of spectral apparitions, properly so called, to such as can really be explained by natural philosophy, is arbitrary, though, as we consider, useful, the word by common consent having been indifferently applied to beings deemed supernatural, especially by the poets: thus Dryden,—

> "The ghosts and traitors from the bridge descend
> With bold fanatic *spectres* to rejoice;
> About the fire into a dance they bend,
> And sing their Sabbath notes with feeble voice."

2. *The Metaphysical Phenomena of Spectral Appearances.*—Without pretending to elucidate the affections of the mind as predisposing causes of apparitions, we may be permitted to affirm the existence of causes above the physical, and to point out in the briefest possible manner the line of demarcation. Predisposing causes may be operative to produce both the physical and the metaphysical phenomena, and indeed the spiritual. Our object is not to account for their differences, but simply to appropriate a name to a class of facts that are

evidently non-physical, and that are yet too often blended with the recollected images of material impressions to be called, in strictness of language, spiritual.

Under this head, therefore, we range whatever may be ascribed to *phantasy*. The story of Dr. Abercrombie, who relates the case of a gentleman who was frequently annoyed in his study by the visits of a little old woman in a black bonnet, is well known. Pascal, while working the problem of the cycloidal curve, was in dread of falling into a gulf that yawned at his side. A Scotch lawyer (as Hibbert relates, p. 293,) believed that a skeleton was ever watching him from the foot of his bed. "Many people," says Dr. Crichton, "previous to the attack of delirium, if they shut their eyes so as to exclude the light of external objects, immediately see as it were a crowd of horrid faces and monsters of various shapes grinning at them, or darting forward at them." This effect, to a degree incredible to those not experienced in it, was produced on the writer by an over-dose of nux vomica; and often in anxious circumstances the same thing has occurred, but without any external provocative,—the forms under these circumstances being often pleasing and even exquisitely beautiful. The case related by Dr. Alderson—('Edinburgh Medical and Surgical Journal' vol. vi., p. 288,) of a publican who was haunted by the phantom of a drunken soldier, is essentially the same, though the details are very different. The following is another, and still more remarkable instance, which we cite in the words of Dendy, ('Philosophy of Apparitions,' p. 82):—"Lord Castlereagh, when commanding in early life a militia regiment in Ireland, was stationed one night in a large desolate country-house, and his bed was at one end of a long dilapidated room, while, at the other extremity, a great fire of wood and turf had been prepared within a huge, gaping, old-fashioned chimney. Waking in the middle of the night, he lay watching from his pillow the gradual darkening of the embers on the hearth, when suddenly they blazed up, and a naked child stepped from among them upon the floor. The figure advanced slowly towards Lord Castlereagh, rising in stature at every step, until, on coming within two or three paces of his bed, it had assumed the appearance of a ghastly giant, pale as death, with a bleeding wound on the brow, and eyes glaring with rage and despair. Lord Castlereagh leaped from his bed, and confronted the figure in an attitude of defiance. It retreated before him, diminishing as it withdrew in the same manner that it had previously shot up and expanded; he followed it pace by pace, until the original child-like form disappeared among the embers. He then went back to his bed and was disturbed no more."

The same author (p. 300) has cited the following as an instance of incubus or nightmare, attributing it to *carbonic acid gas*. It is

curious and very striking, however explained. "A battalion of French soldiers, during the toils and dangers of a campaign, were marching on a certain point on a most oppressive day, and at double the usual speed. Their strength was eight hundred men, all hardy, seasoned, and courageous; careless of danger, despising the devil, and little occupied with the thoughts of ghosts and phantasmagoria. On the night of the occurrence in question, the battalion was forced to occupy a narrow and low building at Tropœa, barely calculated to accommodate three hundred persons. Nevertheless they slept; but, at midnight, one and all were roused by frightful screams issuing from all quarters of the house; and to the eyes of the astonished and affrighted soldiers appeared the vision of a huge dog, which bounded in through the windows, and rushed with extraordinary heaviness and speed over the breasts of the spectators. The soldiers quitted the building in terror. Next night, by the solicitations of the surgeon and *chef-de-bataillon*, who accompanied them, they again resumed their previous quarters. 'We saw,' says the narrator, 'that they *slept*. We watched the arrival of the hour of the preceding panic, and midnight had scarcely struck when the veteran soldiers, for the second time, started to their feet. Again they heard the supernatural voices; again the visionary hound had bestrod them to suffocation. The *chef-de-bataillon* and myself heard or saw nothing of these events.' "

This story recalls many others more or less resembling it. Pausanias writes, that four hundred years after the battle of Marathon, there were still heard in the place where it was fought, the neighing of horses and the shouts of soldiers animating one another to the fight; and we may add what Plutarch states, that while this battle raged several soldiers saw the apparition of Theseus fighting for the Greeks. The latter also speaks of spectres seen, and dreadful howlings heard in the public baths of Chæronea, his native town, where several of the citizens had been murdered; and that, notwithstanding the baths were then closed, noises still continued to be heard, and dreadful spectres to terrify the inhabitants.

There is ample evidence, indeed, that phantasy may affect the hearing as well as the sight. We have already alluded to a case classed with Nicolai's, in which the phenomena were both metaphysical and spectral (*ante*, p. 80.) In the course of his narration the subject of it observes,—"It occurred to me that all these delusions were of one sense only, namely, the sight; and, upon considering the recurrence of sounds, a few simple musical tones were afterwards heard, for one time only; soon after which, having dropped asleep, an animal seemed to jump upon my back, with the most shrill and piercing screams, which were too intolerable for the continuance of sleep." He then continues his account of objects:—"Diseased percep-

tions of the hearing did not again recur, and I do not remember by what gradation it was that the frequently changing appearances, before the sight, gave place to another mode of delusive perception, which lasted for several days. All the irregularly figured objects, such as the curtains or clothes, were so far transformed, that they seemed to afford outlines of figures, of faces, animals, flowers, and other objects, perfectly motionless, somewhat in the manner of what fancy, if indulged, may form in the clouds or in the cavity of a fire; but much more complete and perfect, and not to be altered by steady observation or examination. They seemed to be, severally, as perfect as the rest of the objects with which they were combined, and agreed with them in colour and other respects."

Such cases might be multiplied to fill a volume. The annals of opium-eating abound in them, though indeed the form they assume is more brilliant. One victim of the practice uses these words:— "Whatsoever things capable of being visibly represented I did but think of in the darkness, immediately shaped themselves into phantoms of the eye; and, by a process no less inevitable, when thus once traced in faint and visionary colours, they were drawn out by the fierce chemistry of my dreams with insufferable splendour that fretted my heart." In addition to these opium visions, may be mentioned the general exaltation of the intellect produced by several other narcotics, and also by fumigations, the administration of nitrogen gas, the Soma of the Brahmins, and the anointing of witch-salve. In all these cases material ideas may supply the filmy stuff, by means of which the spectra are fashioned; but the artist power is certainly extra-material, and the creation a metaphysical one. Such (only to mention them by way of contrast) were the disgusting visions of transubstantiation in the old Catholic period, when it was declared that the sacramental bread had been seen to change into a mannikin of real flesh and blood, as it entered the lips of the priest. And for a relish of the more ludicrous of these effects, take the following:—

Palingenesy is the title of a curious art intended to demonstrate the Lucretian doctrine of spirits, which supposes them to be a material product *sui generis*, thrown off like films or membranes from the surfaces of bodies. Among its professors may be ranked our own Sir Kenelm Digby, Father Kircher, Schot, Gafferel, Vallemont, and others: and experiments upon the resurrection of plants were performed before the Royal Society. But the grand question was the adequacy of this theory to explain the appearance of the spirits of departed men; and this problem was undertaken by three French alchemists, who collected a quantity of mould from St. Innocent's Church in Paris, and having reduced it by the process of distillation, they perceived in their phials forms of men produced; and the subject was then taken up by the Institute of Paris, and pursued in various

ways by other experimenters. One pounded in a mortar the skull of a malefactor who had recently been executed, and the powder being left in a paper on the table, he was awoke about midnight by a noise which compelled him to rise. "The noise continued about the table," says Dr. Ferrier, "without any visible agent; and at length he traced it to the powder, in the midst of which he now beheld, to his unspeakable dismay, a small head with open eyes staring at him; presently two branches appeared, which formed into the arms and hands; then the ribs became visible, which were soon clothed with muscles and integuments; next the lower extremities sprouted out, and when they appeared perfect, the puppet (for his size was small) reared himself on his feet; instantly his clothes came upon him, and he appeared in the very cloak he wore at his execution;" the affrighted spectator all the while mumbling his prayers, and thinking of nothing so much as how he should escape from this revived ruffian. Another of these Frankensteins attempted the same thing by the distillation of blood, which he had subjected to various degrees of fire for about a week, when, "betwixt sleeping and waking, he heard an horrible noise, like unto the lowing of kine, or the roaring of a lion. Continuing quiet after the ceasing of the sound in the laboratory, the moon being at the full, and, by shining, enlightening the chamber suddenly, betwixt himself and the window, he saw a thick little cloud, condensed into an oval form, which after, by little and little, did seem completely to put on the shape of a man, and making another and a sharp clamour did suddenly vanish." Dr. Webster, who relates this instance, authenticates it with the names of several eye-witnesses.

From the few examples we have given, it must now appear that *phantasy* is the effect of various exciting causes, and that it assumes an indefinite number of questionable shapes, occupying the whole interval between the purely physical or spectral phenomena and the spiritual. Thus, if the horrible or fearful shock our senses at one of its extremes (for all the stories of incubi and succubi are of this nature), the beautiful and the agreeable are given, in the brighter visions of the other, to console us. Ben Jonson, who had some experience as a phantasiast, thus invokes the fairer creations of this power in his 'Vision of Delight':—

"Break, Phant'sie from thy cave of cloud,
And spread thy purple wings;
Now all thy figures are allowed,
And various shapes of things;
Create of ayrie forms a stream,
It must have blood, and nought of flame,
And though it be a waking dream,
Yet let it like an odour rise
To all the senses here,
And fall like sleep upon their eies,
Or music in their eare."

Some fine instances of the poetic phantasy may be read in 'Ossian.' The glamourie of the witches is of the same metaphysical nature, and all "faerie" revels in its splendid creations. Shakspeare, Drayton, Ben Jonson, Spenser, and Milton, are all potent enchanters of this school; and the creations of phantasy may be numbered with the most beautiful of their conceptions. Here we cannot help but note an odd association of names by the philosopher of mystery. "Blake," he says, "was a visionary, and thought his fancies real—*he was mad.* Shakspeare was a philosopher, and knew all his fancy was but imagination, however real might be the facts he wrought from." Can this really be the truth, and the greater poet be esteemed the most false to his own convictions? Are we to regard Shakspeare as deliberately embodying the unreal, instead of exhibiting that which in his inmost soul he believed to be the truth? "Hark to the profane philosopher who associates poetry with madness!" as the fair Castaly is permitted to say. But we are not critics of art on this occasion, and may dismiss this part of our subject by referring the curious to a short but pithy argument, entitled, 'An Essay upon the Ghost Belief of Shakspeare, by Alfred Roffe.' One sentence we may quote,—"All the difficulty in intellectually admitting these things, lies in the non-admission of an internal causal world *as absolutely real:* it is said, in *intellectually* admitting, because the influence of the arts proves that men's *feelings* always have admitted, and do still admit, this reality."

The reflective must often have observed the most striking instances of this creative power in their own dreams. The cases alluded to are those in which the merest hints from the outward world are formed into substantial images and set in dramatic action. A light is suddenly brought into the chamber of the sleeper, and he dreams of a city in flames, sees the illuminated spires, the multitude, the tumult, and all the circumstances attending it. A sudden noise is made, perhaps by the banging of a door, and he dreams of a storm or a battle. Professor Stewart relates that a friend of his, "having occasion to apply a bottle of hot water to his feet, dreamed that he was making a journey to the top of Mount Ætna, and that he found the heat of the ground insupportable: another having a blister applied to his head, dreamed that he was *scalped* by a party of Indians." The writer one morning was roused from a feverish sleep by the sharp knock of the letter-carrier; but he instantly slept again and dreamed that he had received a long letter—the sense of which he perfectly remembered. It is remarkable that it was written by three different persons, all arguing upon the same topic, and urging it on his attention. From this dream he was awakened by his little girl, who brought the letter actually left by the postman—a few seconds only having elapsed since the knock was heard. There was no connection

between the visionary and the real letter. On another occasion he believed himself in the country, conversing with a physician well known in the metropolis on general subjects. Suddenly his friend, who had been sitting at a little distance opposite to him, rose up, and taking his hand, drew him into another position, so that the sun could shine on his face, saying at the same moment, "There, oblige me by standing so one moment, as I wish to have your likeness." At that instant a man appeared with a camera-obscura, performed the photographic operation to his satisfaction, replaced the cap over the lens, and while he was doing so the dreamer awoke. The sun, in fact, just rising opposite the window, had shone for an instant too powerfully in his eyes, and before he could open them, literally in the "twinkling of an eye," this little drama was conceived and enacted! By what intelligence then? Call it "suggestive dreaming," and how much better is such a phenomenon understood?

Dendy, in his 'Philosophy of Mystery,' writes of 'Phantasy from Cerebral Excitement,' and says:—"In 'Polydori's Vampyae' it is recorded that they had been reading phantasmagoria and ghost stories in Germany, thereby highly exciting the sensitive mind of Percy Bysshe Shelley. Anon, on Byron's reading some lines of Christabel, Shelley ran from the room, and was found leaning on a mantel-piece bedewed with cold and clammy perspiration." (p. 73). He infers, therefore, that the phantasiast is necessarily of a gloomy temperament. Farther on he writes much more truly:—"We must believe that each illusive representation is marked by *some* change in some certain portion of the brain, the function of which bears a reference to the subject or nature of the illusion: it may be so minute as not to be recognized by our vision. Indeed, if the bodily sensations of every human passion be faithfully analyzed, it will be proved that there is an *unusual feeling* in some part, when even a thought passes through the mind, under these definitions,—*a thrill, a creeping, a glow, a flush, a chill, a tremor*,—nay, even fainting, convulsion, death!" (p. 103). This is perfectly true, and if such a feeling indicates the influx or action of one substance upon another (without some such hypothesis it is unintelligible,) what *is* thought? And what then is the ocular spectrum to which it gives origin under certain circumstances?

The truth seems to be that all impressions made on the senses are intended, like the knocking and ringing of bells, to bring the inhabitant of the house to his doors, or otherwise to enter into some correspondence with him. Or to adopt, perhaps, a truer simile, all material impressions are as matrices, formed from moment to moment for the metal of the spirit to flow in. Colour, form, sound, in all their infinite variety, as nature impresses them on the senses, are as the "properties" of the little theatre in which the spirit—*the veritable man*—acts his part, and upon which he is ever exercising the æsthetic

power which comes to him from a higher source. The whole nervous system, and the brain with its various chambers of imagery, make up the state in which the man-spirit dwells; and he has free access to every part, so that at pleasure he may look out of the eyes, listen in the labyrinth of the ears, and seek his pleasure in a thousand ways in other parts of his dominions. The real man is already present in eternity, and only his material body in time. His prerogative is to create. Imaginations, thoughts, ideas, and even sensations are his footsteps. Light flashes and fire glows where he treads along the electric network of the marvellous human system. In the presence of the man, the intelligent sovereign of all this beautiful framework, the sensual images, the impressions and affections borrowed from nature, fall into courtierlike ranks, and submit themselves to his magic sceptre. Something like this is expressed in the dramatic symbol of Esau and Jacob, Gen. xxxiii, "Then the handmaidens came near, they and their children, and they bowed themselves. And Leah also with her children came near and bowed themselves: and after came Joseph near and Rachel, and they bowed themselves."

Dr. Moore, an elegant essayist on ethical and metaphysical subjects, thus writes, under the head of 'Mental Action in the Use of Sight:' —"It would be exceedingly interesting to trace in detail the influence of the faculty of interpreting impression, *according to certain laws of order and arrangement*, for we should probably thus discover many important facts concerning the operations of memory and imagination, and the subjection of our moral nature to things of sense. But it is a subject worthy of a distinct treatise, and can only be indicated in this place. According to these laws even the flashes of light in the brain of the blind man seem, as we have seen, to run into forms of beauty; and we know that the shapeless coruscations of the aurora borealis are, by vulgar minds (?) that have heard of horses of fire and chariots of fire appearing in the sky, described and doubtless perceived with such distinctness, that the listener almost imagines he too beholds the movements of embattled hosts upon the plains of heaven." It is pity a moralist like Dr. Moore should not see that he has stated the very reverse of the truth in regard to these "illusions;" the faculty of interpreting impressions exhibits the moral nature, not in subjection to things of sense, but acting as a potent magician among them, and bringing out the "order and arrangement" of its own phantasia. On this point Shakspeare may speak for us:—

> "*Ariel.* What would my potent master?
> *Prospero.* Thou and thy meaner fellows your last service
> Did worthily perform; and I must use you
> In such another trick: go, bring the rabble,
> O'er whom I give thee power, here to this place:
> Incite them to quick motion; for I must
> Bestow upon the eyes of this young couple
> Some vanity of mine art."

The "rabble" are afterwards explained to be *spirits*, which Prospero, by his art, compelled to enact his "present fancies." It is another symbol of the same metaphysical truth we have expressed above. All the coarser impressions of the material world are subject to the magical power of the real man or intelligence in the body. The pageantry is spiritual in essence, but, failing to exhibit its own embodiment to mortal eyes, it seizes on the floating lights, or dubious shadows of this world, to render itself visible. The next question is, whether the spiritual is really embodied *in its own sphere*, and being so, whether, under certain circumstances, its form may be seen?

3. *Spiritual Apparitions.*—Space would fail us to treat this interesting subject methodically. Indeed, we can only within our present limits deal with it as matter of evidence, and we shall commence by redeeming one valuable instance from the limbo of "Poetic Frenzy," one of the "day-dreams of the elegant Tasso."

At Bisaccio, Manso had an opportunity to examine the singular effects of Tasso's melancholy, and often disputed with him concerning a familiar spirit which he pretended to converse with. Manso endeavoured in vain to persuade his friend that the whole was the illusion of a disturbed imagination; but the latter was strenuous in maintaining the reality of what he asserted; and, to convince Manso, desired him to be present at one of these mysterious conversations. Manso had the complaisance to meet him the next day, and while they were engaged in discourse, on a sudden he observed that Tasso kept his eyes fixed upon a window, and remained in a manner immoveable; he called him by his name several times, but received no answer. At last Tasso cried out, "There is the friendly spirit who is come to converse with me; look and you will be convinced of the truth of all that I have said." Manso heard him with surprise; he looked, but saw nothing, except the sunbeams darting through the windows; he cast his eyes all over the room, but could perceive nothing, and was just going to ask where the pretended spirit was, when he heard Tasso speak with great earnestness, sometimes putting questions to the spirit, and sometimes giving answers, delivering the whole in such a pleasing manner, and with such elevated expressions, that he listened with admiration, and had not the least inclination to interrupt him. At last this uncommon conversation ended with the departure of the spirit, as appeared by Tasso's words, who, turning towards Manso, asked him if his doubts were removed. Manso was more amazed than ever, he scarce knew what to think of his friend's situation, and waved any further conversation on the subject.

Here the evidence of fact is indubitable to this extent, that Tasso was convinced he was in conversation with a spirit who appeared to

him in proper human form. We remember having read another version of the same story, in which it was remarked, that Tasso's part of the conversation was perfectly rational, 'supposing certain rejoinders, unheard by his friend,' and that the subject was sublime in its import. The question then arises, whether, granting there be spirits, and that they can occasionally converse with man, the laws of their intercourse would render them audible or visible to third parties, not properly conditioned. On such a question it would only be absurd affectation not to hear Swedenborg speak, the most experienced seer of any age, and these are his words:—

"The speech of an angel or of a spirit with man is heard as sonorously as the speech of one man with another; *yet it is not heard by others who stand near*, but by the man himself alone. The reason is, the speech of an angel or of a spirit flows in first into the man's thought, and by an internal way into his organ of hearing, and thus actuates it from within: whereas the speech of man flows first into the air, and by an external way into the organ of hearing, which it actuates from without. Hence it is evident, that the speech of an angel and of a spirit with man is heard in man, and, since it equally affects the organs of hearing, that it is equally sonorous." He says, further, "When angels and spirits turn themselves to man, they know no other than that the man's language is their own, because, in fact, they are then in his language, and enter into all his memory;" and again, "It is when they turn themselves to man that they can discourse with him, and this as audibly whether they are far off or near, provided only they are turned to him, and are thus conjoined with his memory." (H. H. 234-245.)

We shall not have space to follow out this method of explaining difficulties as we proceed. In fact, we can only pretend to cite a few examples of what we deem spiritual apparitions, as distinguished from phantasy, and from spectral illusion, by way of calling attention to the evidence. Our conviction in this respect is precisely that of the writer in the 'Encyclopædia Metropolitana,' 4to edition, *sub voce*, where he says, "We read in Scripture of various apparitions that have been permitted or appointed by God; and several writers have attempted to demonstrate the probability of these and other like facts, from reasoning, *a priori;* by which indeed it is easy to show (as well as from Scripture) that the supposition involves no absurdity or speculative impossibility. Dr. Henry More, and Dr. Glanvil in his 'Saducismus Triumphatus,' and Baxter in his book on the 'Immortality of the Soul,' have severally endeavoured to establish the reality of apparitions, from arguments drawn from Scripture, as well as from the natural philosophy of the mind. It is however sufficiently evident, that we can never demonstrate the actual truth of the popular belief upon the subject, from abstract considerations; the issue of the

question must necessarily depend on the evidence adduced to prove the matter of fact." Such evidence, we may add, need not, as a matter of necessity, consist of numerous facts; a single instance well established is really of the same philosophical value as a thousand, and in the cases we shall cite no question can be raised as to the credibility of the testimony. The first is from Aubrey, and though it only relates the vision of a 'fair hand,' the circumstances are all so rational, and the motive for the interference so touching, that we think great weight is due to it:—

"Sir Walter Long of Draycot, grandfather of Sir James Long," he relates, "had two wives, the first, a daughter of Sir ——— Packington in Worcestershire, by whom he had a son. The second wife was a daughter of Sir John Thynne of Long-Leat, by whom he had several sons and daughters. The second wife did use much artifice, to render the son by the first wife (who had not much 'Promethean fire') odious to his father; she would get her acquaintances to make him drunk, and then expose him in that condition to his father: in fine she never left off her attempts, till she had got Sir Walter to disinherit him. She laid the scene for the doing this at Bath, at the assizes, where was her brother Sir Egremond Thynne, an eminent sergeant-at-law, who drew the writing; and his clerk was to sit up all night to engross it. As he was writing, he perceived a shadow on the parchment, from the candle; he looked up, and there appeared a hand, which immediately vanished. He was startled at it, but thought it might be only his fancy, being sleepy, so he writ on. By and by a fine white hand interposed between the writing and the candle (he could discern that it was a woman's hand) but it vanished as before. I have forgot, it appeared a third time. But with that the clerk threw down his pen, and would engross no more, but goes and tells his master of it, and absolutely refused to do it. But it was done by somebody, and Sir Walter Long was prevailed with to seal and sign it. He lived not long after; and his body did not go quiet to the grave, it being arrested at the church porch by the trustees of the first lady. The heir's relations took his part, and commenced a suit against Sir Walter, the second son, and compelled him to accept of a moiety of the estate, for the eldest son kept South-Wraxhall, and Sir Walter the second son Drayton-Cernes, &c. This was about the middle of the reign of James I." ('Miscel., 2d edition, pp. 75, 76.)

Our next is a better known instance taken from Beaumont's 'World of Spirits.' This story interested even Dr. Hibbert, a most determined opponent of any faith in the appearance of spirits, except of such as are recorded in Scripture, and he has endorsed it with these words:—"No reasonable doubt can be placed on the authenticity of the narrative, as it was drawn up by the Bishop of Gloucester, from the recital of the young lady's father." It is dated in the year 1662:—

"Sir Charles Lee, by his first lady, had only one daughter, of which she died in child-birth; and when she was dead, her sister, the Lady Everard, desired to have the education of the child, and she was by her very well educated, till she was marriageable, and a match was concluded for her with Sir William Perkins, but was then prevented in an extraordinary manner. Upon a Thursday night, she thinking she saw a light in her chamber after she was in bed, knocked for her maid, who presently came to her, and she asked 'why she left a candle burning in her chamber?' The maid said she 'left none, and there was none but what she had brought with her at that time;' then she said it was the fire, but that, her maid told her, was quite out; and she said she believed it was only a dream, whereupon she said it might be so, and composed herself again to sleep. But about two of the clock she was awakened again, and saw the apparition of a little woman between her curtain and her pillow, who told her she was her mother, that she was happy, and that by twelve of the clock that day she should be with her. Whereupon she knocked again for her maid, called for her clothes, and when she was dressed, went into her closet, and came not out again till nine, and then brought out with her a letter, sealed, to her father: brought it to her aunt, the Lady Everard, told her what had happened, and desired that as soon as she was dead it might be sent to him. The lady thought she was suddenly fallen mad, and thereupon sent suddenly away to Chelmsford for a physician and surgeon, who both came immediately, but the physician could discern no indication of what the lady imagined, or of any indisposition of her body; notwithstanding the lady would needs have her let blood, which was done accordingly. And when the young woman had patiently let them do what they would with her, she desired that the chaplain might be called to read prayers; and when prayers were ended, she took her guitar and psalm-book, and sat down upon a chair without arms, and played and sung so melodiously and admirably, that her music master, who was then there, admired at it. And near the stroke of twelve, she rose and sate herself down in a great chair with arms, and presently fetching a strong breathing or two, immediately expired, and was so suddenly cold, as was much wondered at by the physician and surgeon. She died at Waltham in Essex, three miles from Chelmsford, and the letter was sent to Sir Charles at his house in Warwickshire, but he was so afflicted with the death of his daughter, that he came not till she was buried; but when he came, he caused her to be taken up, and to be buried with her mother at Edmonton, as she desired in her letter."

Bearing in mind that "the issue of the question must necessarily depend 'on the evidence adduced to prove the matter of fact,'" what does the evidence amount to in the above cases? Dr. Hibbert,

indeed, reasons upon the latter, that the young lady was probably consumptive, and at the very threshold of death, a period when the recollected images of the mind are intensified to the degree of reality, but he somewhat singularly departs from the internal evidence of the narrative itself. Had the young lady been a consumptive patient near death, with what reason could the Lady Everard have called her "mad," for talking of dying? How can we suppose her physician, who declared he could discover no "indisposition of her body," worse informed on the subject than Dr. Hibbert? On the contrary, her approaching marriage, and the accidental observation that her music master was present, added to the former circumstances, are fair proofs (evidence to the contrary being deficient) that she was in the enjoyment of good health. Who then, we may ask, are the philosophers in such a case? They who reason away the plain evidence of facts, or they who, reverently admitting them, seek further light, according to the method of Bacon, by the study of nature, as she exhibits herself in these phenomena?

A more recent author, the Rev. H. Christmas, writing dubiously also, cites the following case of Lady Fanshawe. What is remarkable, Mr. Christmas, commenting on other cases in the text of his book, ('The Cradle of the Twin Giants,' vol. i., p. 200), appends this narrative, without any comment, as a note:—"The following curious anecdote," he says, "is told by Lady Fanshawe, in her 'Memoirs:'—

"My mother's funeral cost my father above a thousand pounds, and Dr. Howlsworth preached her funeral sermon, in which, upon his own knowledge, he told before many hundreds of people this accident following:—That my mother being sick to death of a fever three months after I was born, which was the occasion she gave me suck no longer, her friends and servants thought that, to all outward appearance, she was dead, and so lay almost two days and a night; but Dr. Winston, coming to comfort my father, went into my mother's room, and looking earnestly on her face, said she was so handsome, and now looks so lovely, I cannot think she is dead, and suddenly took a lancet out of his pocket, and with it cut the sole of her foot, which bled. Upon this he immediately caused her to be laid upon the bed again, and to be rubbed, and such other means to be used as brought her to life, and opening her eyes she saw two of her kinswomen stand by her, my Lady Knollys and my Lady Russel, both with great wide sleeves, as the fashion then was, and said, 'Did you not promise me fifteen years, and are you come again?' which they, not understanding, persuaded her to keep her spirits quiet in that great weakness wherein she was; but some hours after she desired my father and Dr. Howlsworth might be left alone with her, to whom she said, 'I will acquaint you, that during the time of my trance, I was in great quiet, but in a place I could neither distinguish

nor describe; but the sense of leaving my girl, who is dearer to me than all my childeen, remained a trouble on my spirits. Suddenly I saw two by me in long white garments, and methought I fell down on my face in the dust, and they asked why I was troubled in so great happiness. I replied, oh! let me have the same grant given to Hezekiah, that I may live fifteen years, to see my daughter a woman; to which they answered, "It is done;" and then, at that instant, I awoke out of my trance;' and Dr. Howlsworth did there affirm, that that day she died, just fifteen years from that time." ('Memoirs,' p. 28).

In this interesting narrative an additional circumstance is mentioned beyond what occurs in the former, namely, the long, white garments of the spirits. Readers of these marvellous events must be familiar with similar cases. As a general rule, indeed, angels and spirits have appeared clothed, and the noble-minded Jean Darc, reproved the insinuations of her persecutors in the same breath with which she philosophically asked them if it were possible to conceive that a God who was served by ministering angels could not also clothe them? Beaumont is particular in mentioning that the two spirits constantly attending him, appeared in women's habit; "they had both," he says "black loose network gowns, tied with a black sash about the middle, and within the network appeared a gown of a golden colour, with somewhat of a light striking through it. Their heads were not dressed in top-knots, but they had white linen caps on, with lace on them about three fingers' breadth, and over it they had a black loose network hood." ('Treatise on Spirits and Apparitions.') In all the records of apparitions, however ancient, their clothing is mentioned, and the supposed need of it when the ancient revelation had become dimmed, led to the sacrifice of rich apparel and weapons, &c., in the funereal fires.

It is not surprising if the rationale of these appearances has not been understood, and when explained, it will little surprise us that they have followed the customary usages of all ages and nations; changing from time to time according to the prevalent superstition, and to the religious or philosophical opinions that might be entertained. Farmer, in his valuable work on 'The Worship of Human Spirits,' has shown at large what we may state briefly in the words of Dr. Barclay, where he is speaking of the Simulacra of the Romans—"The dress and its fashions were represented as well as the body, while, in all the poetical regions of the dead, chariots, and various species of armour, were honoured likewise with their separate Simulacra; so that these regions, as appears from the 'Odyssey,' 'Æneid,' and 'Edda,' were just the Simulacra of the manners, opinions, customs, and fashions, that characterized the times and countries in which their poetical historians flourished." ('Essay on Life and Organiza-

tion.') Such is the truth, but it is not the *whole truth* of the matter; for it by no means follows that a spirit is unreal because he appears in all the attributes identified with his personality when he was a man. Though the historian of magic, Ennemoser, in the end really confounds his own arguments, we may here cite his words:—"That which is spiritual is not *separately* spiritual, and all wonders of the world of spirits are, in the end, resolved into wonders of our own mind: [the converse of which is equally true, that in the end, all the wonders of our own mind are resolved into the wonders of the world of spirits]. Whether, however, spirits are in themselves absolutely supernatural, supermaterial or not; from whence they act, and whether directly through powers, or indirectly upon the fancy or vital powers, is not to be explained, and as little to be denied as proved. We may as well conjecture a multitude of spiritual beings unconnected with material nature, as that the physical world consists of a multitude of things and powers: we may conjecture that spiritual beings act, according to their nature, directly upon the mental and vital powers upon peculiarly disposed persons, so that the impulse touches the tuned chord like a breath of air. The vital power touched in this manner transforms for itself the spiritual into the material, according to innate forms, and places this before itself in passive or active conditions. . . . . In such a manner the most varied spiritual communications of different nations and individuals may be explained, and all the contradictions in the objective revelations may be solved, which in nations and men of different faith and imagination take place in respect to spiritual apparitions, where each one communicates with spirits after his own nature." (Vol. i., p. 169). This train of reasoning, thus far admirable, is carried on to a conclusion as impotent as the anti-climax is unpoetical:—"These conjectures, at least, make this, in science, a certainty, that spirits and supernatural appearances have no objective existence in fixed shapes, for they must, if such were the case, always appear in the same manner; there are therefore spiritual appearances *without spirits*." (*Ibid*). In other words, because it is proved that the phenomena of the spirit world are not fixed but full of life and movement—because a spirit is without *fixed* flesh and bones, but his person and life are all that the poets' and the philosophers' heart could desire, therefore, it is reasonable to suppose spiritual appearances without spirits!

This author's eighth statement (p. 170) "that in German science nothing yet is certain or fixed respecting nature and spirit, the soul or body," is amply verified in his own otherwise valuable work; for, notwithstanding the above, he justly remarks in another page, when speaking of the *reason*, "we can as little deny as we can prove the existence of objective spirits;" and he had previously written, "we do not know properly what a spirit is, and how it can move a body.

Whether this class of beings think as we do ; how they explain their ideas one to another ; are questions as much buried under uncertainty. Reason, indeed, finds nothing absurd in the existence of spirits, since the Scriptures clearly reveal it ; but perceives, at the same time, that it is not contrary to the goodness, wisdom, and omnipotence of God, to have created such beings. But much farther it cannot advance ; it must content itself with probability, and it does so when it accepts in faith the divine assurances, and does not suffer itself to be disturbed at what a good and wise God has concealed from its knowledge." (Vol. ii., p. 132).

To return to our evidence. The next case we shall cite is an apparition of apparently substantial things, as well as persons. We believe it is now printed for the first time, and we have to thank a friend for the manuscript, which was in the handwriting of a gentleman deceased, who was intimately acquainted with the principal party in the transaction. The narrator, a physician in the metropolis, was husband to Mrs. Orger, the celebrated actress.

" On Monday," he says, " October 20, 1817, died Mr. Raymond, stage-manager of Drury Lane Theatre ; and on the Wednesday following, at about half-past four in the morning, being in bed, but awake, I suddenly fell into a sort of vision or trance, yet still broad awake ; this I have proof of, for I frequently in this state heard the child cough, and breathe hard, who was asleep by my side, and had been unwell for several days past. I now found myself in a strange house, where there were about fifty people at dinner, among whom was Mr. Raymond ; upon seeing me he suddenly started up, seized my hand, which he shook with great violence, and exclaimed,— ' Orger, how do you do ? Why, what fools people are to say that I am dead ! ' I informed him that in yesterday's ' Chronicle' I had read a long paragraph, giving an account of his death. He replied, ' That I know nothing of, but here's a parcel of nonsense from a paper, which says I am dead ;' at the same time giving me a piece of paper about three inches square, containing characters which I was unable to read. I replied, ' he need not concern himself about that, as I was a witness to his being alive, for I not only saw and conversed with him, but touched him.' I then told him I had something of importance to communicate, but it was too early yet. He seemed very desirous to know what it was, but a female at my elbow cautioned me against it. I was about to acquaint him of his now being in the world of spirits. He then walked up to a corner of the room, turned his back, and said the Lord's Prayer in a firm and audible tone, which I repeated after him. I expressed the greatest satisfaction when he had finished, observing that a repetition of the Lord's prayer was an immediate approximation to the Lord himself. We then went into a room very much like the great green-room in

Drury Lane Theatre, but rather indifferently furnished. He was uncommonly active, and ran backwards and forwards in such haste, that my eyes could hardly follow him; at last he sat down at a table with about thirty well dressed men and women, all strangers to me, and said he would give a lecture on acting. I observed to him, 'as you are upon business, perhaps I had better retire;' but he addressed me by my name and said, 'Oh, no, no, stay by all means.' He then spoke to the people at the table for about a quarter of an hour, and though I stood at not more than three yards' distance, and their voices sounded like English, yet I did not understand one word. After this he rose from the table, and went out into the street, and I felt a strong desire to follow him, and deliver my message, but the female before mentioned begged I would not, as it was too soon. Regardless, however, of her remonstrances, I followed him into the street, and overtook him as he was crossing the road. I came so close to him that my face almost touched his, and said, 'Mr. Raymond, all that the newspapers say of you is very true; you have passed through death, and are now in the world of spirits.' When I had said this, he instantly disappeared, and in a few minutes I lost sight of everything."

It is remarkable that Dr. Orger professes himself a stranger to the language of his friend, when the latter addressed the company at the table, but that he understood him perfectly when addressed himself. The extract given above on the language of angels and spirits would prepare us for such a phenomenon. Indeed, we may cite another most distinct statement:—"When angels and spirits turn themselves to man, they come into the use of his language, and no longer remember their own; but as soon as they turn themselves from man, they resume their own language, and no longer remember his." ('H. H.,' 255). In either case, we ought to add, they are supposed to be unconscious of these changes, because they only attend to the *utterance of thought*, and the words of various languages are taken up by the breathing intelligence, with the same facility that the sound of many instruments is called forth by the same wind. The spiritual language is a fact recognized by Ennemoser and all the principal writers on magical experiences.

We shall now relate three other remarkable instances of apparitions, the first two coincident with events that occurred at a distance, and the third, purposely selected as a concluding example, because it asserts some important spiritual laws, our remarks on which will comprehend the same species of phenomenon in the case of Mr. Raymond, namely, the appearance of streets, houses, furniture, and other distinct objects. First, the two warning instances, which are selected, not for their novelty, but for their intrinsic interest, as examples of a class of many similar apparitions.

Isaac Walton relates that at the time when Mr. Donne and his wife lived in Sir Robert Drury's house in Drury Lane, "the Lord Hay was by King James sent upon a glorious embassy to the then French king, Henry the Fourth, and Sir Robert put on a sudden resolution to accompany him to the French court, and to be present at his audience there. And Sir Robert put on as sudden a resolution to subject Mr. Donne to be his companion in that journey; and this desire was suddenly made known to his wife, who was then with child, and otherwise under so dangerous a habit of body as to her health, that she protested an unwillingness to allow him any absence from her, saying her divining soul boded her some ill in his absence, and therefore desired him not to leave her. This made Mr. Donne lay aside all thoughts of his journey, and really to resolve against it. But Sir Robert became restless in his persuasions for it, and Mr. Donne was so generous as to think he had sold his liberty when he had received so many charitable kindnesses from him, and told his wife so; who, therefore, with an unwillingness, did give a faint consent to the journey, which was proposed to be but for two months. Within a few days after this resolve, the Embassador, Sir Robert, and Mr. Donne left London, and were, the twelfth day, got safe to Paris. Two days after their arrival there, Mr. Donne was left alone in the room, where Sir Robert and he, with some others, had dined. To this place Sir Robert returned within half an hour, and as he left, so he found Mr. Donne alone, but in such an ecstacy, and so altered as to his looks, as amazed Sir Robert to behold him, insomuch as he earnestly desired Mr. Donne to declare what had befallen him in the short time of his absence. To which Mr. Donne was not able to make a present answer; but after a long and perplexed pause, said, I have seen a dreadful vision since I saw you; I have seen my dear wife pass twice by me through this room, with her hair hanging about her shoulders, and a dead child in her arms; this I have seen since I saw you. To which Sir Robert replied, 'Sure, Sir, you have slept since I saw you, and this is the result of some melancholy dream, which I desire you to forget, for you are now awake.' To which Mr. Donne's reply was, 'I cannot be surer that I now live, than that I have not slept since I saw you; and am sure that at her second appearing she stopt and looket me in the face and vanished.' Rest and sleep had not altered Mr. Donne's opinion the next day, for he then affirmed this vision with a more deliberate and so confirmed a confidence, that he inclined Sir Robert to a faint belief that the vision was true. It is truly said that desire and doubt have no rest, and it proved so with Sir Robert, for he immediately sent a servant to Drury House, with a charge to hasten back and bring him word whether Mrs. Donne were alive; and if alive, in what condition she was as to her health. The twelfth day the mes-

senger returned with this account,—that he found and left Mrs. Donne very sad, sick in her bed, and that after a long and dangerous labour, she had been delivered of a dead child; and upon examination, the abortion proved to be the same day, and about the very hour that Mr. Donne affirmed he saw her pass by him in his chamber."

The second instance is from the pen of Thomas Moore. It adds to the former the mystery of *touch*, the least easily deceived of all the senses.

"Lord Byron," he says, "used sometimes to mention a strange story, which the commander of the packet, Captain Kidd, related to him on the passage. This officer stated, that being asleep one night in his berth, he was awakened by the pressure of something heavy on his limbs, and there being a faint light in the room, could see as he thought distinctly the figure of his brother, who was at that time in the same service in the East Indies, dressed in his uniform, and stretched across the bed. Concluding it to be an illusion of the senses, he shut his eyes and made an effort to sleep. But still the same pressure continued, and still, as often as he ventured to take another look, he saw the figure lying across him in the same position. To add to the wonder, on putting his hand forth to touch this form, he found the uniform in which it appeared to be dressed, *dripping wet*. On the entrance of one of his brother officers, to whom he called out in alarm, the apparition vanished; but in a few months after, he received the startling intelligence that on that night his brother had been drowned in the Indian seas. Of the supernatural character of this appearance Captain Kidd himself did not appear to have the slightest doubt." ('Life of Byron.')

For our last example, we shall be indebted to 'Calmet's Phantom World,' and though it carries us back to the early ages of Christianity, it would be easy to find parallels in all times, even the present, of its chief circumstances. It raises several important questions, for example, the difference of sex among spirits, which follows on the demonstration of their having bodies. Secondly, the employments of angels and spirits, and the probability of their finding pleasure in those creations of art which Milton has also attributed to them. Thirdly, the clothing in which apparitions appear. Fourth, and lastly, to what sense in man the presence of spirits, and the phenomena of the spirit world are discovered. These and similar problems, dismissed with contempt under one denomination, reappear under another, as in the magnetic and spiritual sleep, which introduces the developed subject of it into the midst of a spiritual creation. Indeed, an enjoyable state of existence, it would appear, is not possible without objects, and even the prophetic vision is filled with horses and chariots, and the prophet walks in apparent streets, and amid palaces which to his senses are as real as similar things in the

world. It is curious to read such a passage as the following in ancient Oneirocritics :—" If the dreamer finds himself in an unknown house, ignorant of the place, the country, and the people ; or if they are known to him but previously deceased, let him be aware *that such house is to be understood of the other world*, and that he who thus dreams will soon finish his course here." ('De Ædificiis ex Indorum Disciplina, cap. 145. Oneiroritica Achmetis.') It is only at first sight, or to the vulgar imagination, that the existence of objects in the world of spirits appears absurd, for when it is seen that the spiritual essence is ruled by desire, and that forms change according to the government of ideas, the apparent incongruity vanishes. The whole environment of the spirit is then instinct with life. The habitations in which he dwells, the gardens and paradises in which he meditates, are all the work of the creative Spirit of God, glancing through the soul, and clothing itself with human affections and delights as it passes out into his manifested kingdom. The path is made as the angel walks—the flowers spring up as he imagines—the trees grow as he thinks—the birds sing as his heart rejoices, and the landscape spreads far and wide as he extends his mental view from one region of contemplation to another. This is no idle fancy, for it consists with the sublime declaration that the *Word* made all things, and with the axiom of ancient wisdom, that *the all* is artfully composed and hidden *in man.*

And here we must allude once more to a great mystery. Farmer, in his *Worship of Human Spirits*, mentions the gifts bestowed upon the dead, and observes, " those things, whose natural outward form was destroyed, did not altogether perish, but passed into the other world, ... images flying off from them, which as exactly resembled them as the ghost did the living man." When the high metaphysical knowledge which certainly existed in primitive ages was lost, such a belief may have been entertained, but stated thus, it is a mere burlesque of the original doctrine of spiritual forms, and of the reason of such sacrifices. To explain this matter fully, would be to write a discourse on pure symbolism, and the transformation of ideas. The secret involved in these circumstances is the same in principle as that which dictated the appointment of the Jewish ritual, and even the most holy of all Christian ceremonies, in which material substances are consumed for spiritual reasons, without any one supposing that they pass, by a vulgar palingenesy, into another world. The elevation of all such sacrifices and material objects, is understood ideally, metaphysically, not as " recollected images" only in the memory of the departed, but as the glowing reflections mirrored in the imaginations of living men, and contemplated by spiritual intelligences. Thus Homer represents the shade of Anticlea standing unconscious before Ulysses, till she drank of the blood used in his

magical ceremony, and then the recollection of her earthly life returned, and she knew her son. With these hints we pass on to the narrative promised in conclusion.

Evodius, bishop of Upsal, in Africa, a great friend of St. Augustine, was well persuaded of the reality of apparitions of the dead, from his own experience, and he relates several instances of such things, which happened in his own time; as, that of a good widow to whom a deacon appeared, who had been dead for four years. He was accompanied by several of the servants of God, of both sexes, who were preparing a palace of extraordinary beauty. This widow asked him for whom they were making these preparations; he replied that it was for the youth who died the preceding day. At the same time a venerable old man, who was in the same place, commanded two young men, arrayed in white, to take the deceased young man out of his grave, and conduct him to this place. As soon as he had left the grave, fresh roses and rose-beds sprung up, and the young man appeared to a monk, and told him that God had received him into the number of his elect, and had sent him to fetch his father, who in fact died four days after of slow fever.

Evodius asks himself diverse questions on this recital. If the soul on quitting its (mortal) body does not retain a certain subtile body with which it appears, and by means of which it is transported from one spot to another? If the angels, even, have not a certain kind of body, for if they are incorporeal, how can they be counted? And, if Samuel appeared to Saul, how could it take place if Samuel had no members? He adds "I remember well that Profuturus, Privatus, and Servitius, whom I had known in the monastery here, appeared to me, and talked to me, after their decease; and what they told me happened. Was it their soul which appeared to me, or was it some other spirit which assumed their form?" He concludes from this, that the soul is not absolutely bodiless, since God alone is incorporeal.

St. Augustine, who was consulted on this matter by Evodius, does not think that the soul, after the death of the body, is clothed with any material substantial form; but he confesses that it is very difficult to explain how an infinite number of things are done, which pass in our minds, as well in our sleep as when we are awake, in which we seem to see, feel, and discourse, and do things which it would appear could be done only by the body, although it is certain that nothing bodily occurs. And how can we explain things so unknown, and so far beyond anything that we experience every day, since we cannot explain even what daily experience shows us? Evodius adds, that several persons after their decease have been going and coming in their houses as before, both day and night, and that in churches where the dead were buried, they often heard a noise in the night, as of persons praying aloud.

St. Augustine, to whom Evodius writes all this, acknowledges that there is a great distinction to be made between true and false visions, and that he could wish he had some sure means of discerning them correctly. The same saint relates on this occasion a remarkable story, which has much connection with the matter we are treating upon. A physician named Gennadius, a great friend of St. Augustine's, and well known at Carthage for his great talent and his kindness to the poor, doubted whether there was another life. One day he saw, in a dream, a young man who said to him, "Follow me;" he followed him in spirit, and found himself in a city, where, on his right hand, he heard most admirable melody; he did not remember what he heard on his left.

Another time he saw the same young man, who said to him, "Do you know me?" "Very well," answered he. "And whence comes it that you know me?" He related to him what he had showed him in the city whither he had led him. The young man added, "Was it in a dream, or awake, that you saw all that?" "In a dream," he replied. The young man then asked, "Where is your body now?" "In my bed," said he. "Do you know that now you see nothing with the eyes of your body?" "I know it," answered he. "Well, then, with what eyes do you behold me?" As he hesitated, and knew not what to reply, the young man said to him, "In the same way that you see and hear me now that your eyes are shut, and your senses asleep; thus, after your death, you will live, you will see, you will hear, but with eyes of the spirit; so doubt not that there is another life after the present one." [E. R.]

ANGELS.

The word angel (ἄγγελος, 'angelos' in Greek, מלאך 'malak' in Hebrew), literally signifies a 'person sent,' or a 'messenger.' It is a name, not of nature but of office, and is applied also to men in the world, as ambassadors or representatives. Dr. Lee remarks in his Hebrew Lexicon, *sub voce*, "As man is incapable of receiving any communication from God in his abstract and incomprehensible character of deity, if a revelation was ever to be made to man by any visible personage, it must have been by the intervention of some *being* fitted to sustain such office; and such was the person emphatically styled the 'Angel of Jehovah,' in Exod. xxiii. 20, sqq., to whom are ascribed the acts and reverence attributable to none but God himself; for it is added v. 21, "*my name* (person) is *within him*." In a lower sense, angel denotes a spiritual being employed in occasional offices; and lastly, men in office, as priests or bishops. The 'angel of the congregation,' among the Jews, was the chief of the synagogue. Such is the scriptural usage of a term, which, in common parlance,

is now limited to its principal meaning, and denotes only the happy inhabitants of heaven.

The apostle of the Gentiles speaks of the angels as "ministering spirits, sent forth to minister for them who shall be heirs of salvation," in strict keeping with the import of the term itself. In Mark i. 2, it is applied to John the Baptist, "Behold I send my messenger ('angel') before my face," and the word is the same ('malak') in the corresponding prophecy of Malachi. In Hebrews xii. 22, 24, we read, "Ye have come to an innumerable company of angels, to the spirits of the just," &c., and this idea of their great number is sustained by the words of our Lord himself, where, for example, he declares that 'twelve legions' of them were ready upon his demand. The full Roman legion numbered about 6,000 men. In the Revelation of St. John, a vast idea of their number is given. They are called the "armies" of heaven. Their song of praise is described as "the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings," (xix. 6). In fine, the sense of number is overwhelmed in the effort to compute them: "I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands." (Rev. v. 11).

As to their nature, it is essentially the same as that of man, for not only are understanding and will attributed to them, but they have been mistaken for men when they appeared, and Paul represents them as capable of disobedience (Heb. ii. 7, 16). The latter possibility is exhibited in its greatest extent by Jude, who speaks of the "angels which kept not their first estate, but left their own habitation," (v. 6), and upon this belief is founded the whole system of tradition concerning angels and demons. The former term was gradually limited to mean only the obedient ministers of the will of the Almighty, and the influence of evil angels was sublimed into the office of the great adversary of all good, the devil or Satan. These ideas were common to the whole Eastern world, and were probably derived by the Jewish people from the Assyrians. The Pharisees charged the Saviour with casting out devils "by Beelzebub the prince of the devils," (Matt. xii. 24). But that evil spirits acted in multitudes under one person, appears from Mark v. 9, where the evil spirit being asked his name, answered, "My name is 'Legion,' for we are *many*."

It is generally held that two orders are mentioned in Scripture, 'angels,' and 'archangels;' but the latter word only occurs twice, namely, in Jude, where Michael is called "an archangel," and in 1 Thess. iv. 16, where it is written, "the Lord shall descend from heaven with a shout, with the voice of the archangel, and with the

trump of God." This is a slender foundation to build a theory upon. The prefix simply denotes rank, not another order of intelligences. There is nothing in the whole of Scripture, therefore, to show that intelligent beings exist who have other than human attributes. Gabriel and Michael are certainly mentioned by name, but they appeared to Daniel, Zacharias, and the Virgin Mary, in fulfilment of a function, correspondent to the high purpose of which, may be the greater power, wisdom, and goodness, we should attribute to them; and hence the fuller representation of the angelic hosts, as chief angels.

The mention of Michael by *name* occurs five times in Scripture, and always in the character of a chief militant.—In Daniel, he is the champion of the Jewish church against Persia; in the Revelation, he overcomes the dragon; and in Jude he is mentioned in personal conflict with the devil about the body of Moses. He is called by Gabriel 'Michael your prince,' meaning of the Jewish church. In the alleged prophecy of 'Enoch' he is styled "Michael, one of the holy angels, who, presiding over human virtue, commands the nations;" while 'Raphael,' it says, "presides over the spirits of men: 'Uriel,' "over clamour and terror;" and 'Gabriel,' "over paradise, and over the cherubims." In the Catholic services, St. Michael is invoked as a "most glorious and warlike prince," "Chief officer of paradise," "Captain of God's hosts," "the receiver of souls," and "the vanquisher of evil spirits." His design, according to Randle Holme (Home), is a banner hanging on a cross; and he is armed as representing victory, with a dart in one hand, and a cross on his forehead. Bishop Horsley and others consider Michael only another designation for the Son of God. We may add as a certain Biblical truth, that the Lord himself is always meant, in an eminent sense, by any angel named as his minister; and he is called the angel of the Covenant, because he embodied in his own person the whole power and representation of the angelic kingdom, as the messenger, not of separate and temporary commands, but of the whole Word in its fulness.

Paul speaks of a 'third heaven,' which must be understood, not as a distinct order of created intelligences, but in the same sense as the Lord's declaration, "In my Father's house are many mansions." For Jesus Christ always speaks of his kingdom as essentially *one*, even in both worlds, the spiritual and natural. The rhetorical passage (Rom. viii. 28, 30), "neither death, nor life, nor angels, nor *principalities*, can separate us from the love of God," makes excellent sense, however it may be understood.

Dionysius, or St. Denis, the supposed Areopagite, describes three hierarchies of angels in nine choirs, thus:—

Seraphim.	Dominions.	Virtues.
Cherubim.	Principalities.	Angels.
Thrones.	Powers.	Archangels.

And Vartan or Vertabied, the Armenian poet and historian, who flourished in the 13th century, describes them under the same terms, but expressly states, "these orders differ from one another in situation, and degree of glory, just as there are different ranks among men, *though they are all of one nature.*" He also remarks that the first order are attracted to the Deity by love, and hardly attributes *place* to them, but *states* of desire and love, while the heaven which contains the whole host is above the *primum mobile*, which, again, is superior to the starry firmament. This description, and all others resembling it, the twelve heavenly worlds of Plato, and the heaven succeeding heaven of the Chinese, for example, are but as landmarks serving to denote the heights which the restless waves of human intelligence have reached at various times in the attempt to represent the eternal and infinite in precise terms. Boehmen recognizes the "whole deep between the stars" as the heaven of one of the three hierarchies, and places the other two above it: "in the midst of all which," he says, "is the Son of God: no part of either is farther or nearer to him, yet are the three kingdoms circular about him." The Revelations of Swedenborg date a century later, and begin all these subjects *de novo*, but his works are accessible to all, and therefore we do not further allude to them.

The Jewish rabbins hold the doctrine of another hierarchy superior to these three, and some of them, as R. Bechai, and R. Joshua, teach that "every day ministering angels are created out of the river Dinor, or fiery stream, and they sing an anthem and cease to exist; as it is written, They are new every morning." This, however, is only a misunderstanding, for to be renewed or created in the scriptural sense, is to be regenerated; and to be renewed *every morning* is to be kept in a regenerate state: the fiery stream is the baptism by fire or divine love. So easy it is to pervert the symbolic language into unmeaning traditions which few understand. Some of the rabbinical legends concerning angels are of beautiful import when thus interpreted, but these we have not space to cite; yet we cannot omit an abstract of the accounts handed down by them of the angelic hierarchies answering to the ten divine names:—

1. יהוה, *Jehovah*, attributed to God the Father, being the pure and simple essence of the divinity, flowing through *Hajoth Hakados* to the angel *Metratton* and to the ministering spirit *Reschith Hajalalim*, who guides the *primum mobile*, and bestows the gift of being on all. These names are to be understood as pure essences, or as spheres of angels and blessed spirits, by whose agency the divine providence extends to all his works.

2. יה, *Jah*, attributed to the person of the Messiah or Logos, whose power and influence descends through the angel *Masleh* into the sphere of the Zodiac. This is the spirit or word that actuated the chaos, and ultimately produced the four elements, and all creatures that inherit them, by the agency of a spirit named *Raziel*, who was the ruler of Adam.

3. אהיה, *Ehjeh*, attributed to the Holy Spirit whose divine light is received by the angel *Sabbathi*, and communicated from him through the sphere of Saturn. It denotes the beginning of the supernatural generation, and hence of all living souls.

It must here be observed that the ancient Jews consider the three superior names, which are those above, to be attributed to the divine essence as personal or proper names, while the seven following denote the measures (*middoth*) or attributes which are visible in the works of God. But the modern Jews, in opposition to the tripersonalists, consider the whole as attributes. Maurice makes the higher three denote the heavens, and the succeeding the seven planets or worlds, to each of which a presiding angel was assigned.

4. אל, *El*, strength, power, light, through which flow grace, goodness, mercy, piety, and munificence to the angel *Zadkiel*, and passing through the sphere of Jupiter fashioneth the images of all bodies, bestowing clemency, benevolence, and justice on all.

5. אלהי, *Elohi*, the upholder of the sword and left hand of God. Its influence penetrates the angel *Geburah* (or *Gamaliel*) and descends through the sphere of Mars. It imparts fortitude in times of war and affliction.

6. צבאות, *Tsebaoth*, the title of God as *Lord of hosts*. The angel is *Raphael*, through whom its mighty power passes into the sphere of the sun, giving motion, heat, and brightness to it.

7. עליון, *Elion*, the title of God as the highest. The angel is *Michael*. The sphere to which he imparts its influence is Mercury, giving benignity, motion, and intelligence, with elegance and consonance of speech.

8. אדוני, *Adonai*, *master* or *lord*, governing the angel *Haniel*, and the sphere of Venus.

9. שדי, *Shaddai*, the virtue of this name is conveyed by *Cherubim* to the angel *Gabriel*, and influences the sphere of the moon. It causes increase and decrease, and rules the genii and protecting spirits.

10. אלהים, *Elohim*, the source of knowledge, understanding, and wisdom, received by the angel *Jesodoth*, and imparted to the sphere of the earth.

The division of angels into nine orders or three hierarchies, as derived from Dionysius Areopagus, was held in the middle ages, and gave the prevalent character to much of their symbolism. With it was held the doctrine of their separate creation, and the tradition of the

rebellious hierarchy, headed by Lucifer, the whole of which was rendered familiar to the popular mind by the Epic of Milton. Another leading tradition, not so much interwoven with the popular theology, was that of their intercourse with women, producing the race of giants. It was supposed to be authorized by Gen. vi. 2, in the adoption of which the Christian fathers seem to have followed the opinions of Philo-Judæus, and Josephus. A particular account of the circumstances is given in the book of Enoch, already mentioned, which makes the angels Uriel, Gabriel, and Michael, the chief instruments in the subjugation of the profane adulterers and their formidable offspring. The classic writers have perpetuated similar traditions of the 'hero' race, all of them born either from the love of the gods for women, or of the preference shown for a goddess by some mortal man.

The Persian, Jewish, and Mohammedan accounts of angels all evince a common origin, and they alike admit a difference of sex. In the latter, the name of 'Azazil,' is given to the hierarchy nearest the throne of God, to which the Mohammedan Satan ('Eblîs' or 'Harîs') is supposed to have belonged; also 'Azracl,' the angel of death, and 'Asrafil' (probably the same as 'Israfil') the angel of the resurrection. The examiners, 'Moukir' and 'Nakir,' are subordinate angels of terrible aspect, armed with whips of iron and fire, who interrogate recently deceased souls as to their lives. The parallel to this tradition in the Talmud is an account of seven angels who beset the paths of death. The Koran also assigns two angels to every man, one to record his good and the other his evil actions; they are so merciful that if an evil action has been done, it is not recorded till the man has slept, and if in that interval he repents, they place on the record that God has pardoned him. The Siamese, besides holding the difference of sex, imagine that angels have offspring; but their traditions concerning the government of the world and the guardianship of man are similar to those of other nations.

The Christian fathers, for the most part, believed that angels possessed bodies of heavenly substance (Tertullian calls it 'angelified flesh'), and if not, that they could assume a corporeal presence at their pleasure. In fact, all the actions recorded of them in Scripture, suppose human members and attributes, so that no unsophisticated reader would ever conceive it could be intended otherwise. It is not only so in the historic portions, but in the prophetic, even in the Apocalypse, the most replete with symbolic figures. As every one possesses the means of examining these passages for themselves, we will quote but one, and this because it is the most decisive description of an angel contained in the whole Word:— "And I John saw these things and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel that showed me

these things. Then saith he unto me, See thou do it not: *for I am thy fellow servant, and of thy brethren the prophets*, and of them that keep the sayings of this book: worship God." (Rev. xxii. 8, 9). This passage may well supply the place of any lengthened argument against the invocation of angels and supposed saints, whatever the love and service they bestow upon us, for they are but the agents of the All-merciful, and, like ourselves, the subjects of his supreme government. The same passage establishes that angels are the beatified spirits of good men, and, in a word, justifies the highest speculations of philosophy, and the dearest hopes of the Christian.

The remarkable passage, "Take heed that ye despise not one of these little ones; for I say unto you, That in heaven *their angels* do always behold the face of my Father which is in heaven," (Matt. xviii. 10,) has been the subject of much comment. It is generally held to establish the fact of ministering angels; and, at any rate, will be admitted to bear the construction, that the innocent are the happiest of all, and most immediately under the divine view.

[E. R.]

PART II.

LOCALITIES.

PARADISE.

THE Chaldee פַּרְדֵּס, from which, through παράδεισος, and 'Paradisus,' we obtain *Paradise*, occurs three times in the Old Testament. Asaph is termed the keeper of the king's (Artaxerxes) Paradise, or Forest, as our version has it. (Nehemiah ii. 8.) Solomon speaks of making gardens and Paradises, (orchards,) (Ecclesiastes ii. 5,) and the same royal author describes the plants ἀποστολαὶ, 'apostolai,' of his spouse to be a Paradise (an orchard) of pomegranates. (Canticles iv. 13.)*

Παράδεισος, 'paradeisos,' with the Greeks, signified a fruit-garden or a park. By Xenophon it is frequently used for the 'preserve' in which the Persian kings amused themselves in the chase; to which sense Aulus Gellius has restricted it by saying, "The 'Vivaria'

* In Hebrew we have פָּרַד, *separated*, and פַּרְדֵּס, an enclosure, garden, or park hence the *Olam Perad*, separated world, world of spirits. Plutarch, Xenophon, and Philostratus derive the Greek παράδεισος from the Persian. [E. R.]

(preserves) as the vulgar now call them, were by the Greeks called 'paradises,' (ii. 20,) and Q. Curtius, without using the word 'Paradisus,' notices the fondness of the rich Persians for their mighty chases. One of these paradises was entered by Alexander with his whole army; the game in it had not been disturbed for four generations; and the conqueror having slain an enormous lion with a single blow of his own hand, and killed in all 4,000 head of wild beasts, banqueted with his entire host on the spot. But Xenophon plainly uses Paradise for a pleasure-garden also, where, in his 'Œconomicus,' he introduces Socrates speaking of the Persian kings. He also describes the Paradise at Sardes, which appears to have been laid out exactly in the French taste, with straight alleys of trees, planted at equal distances, intersecting each other at right angles. (*Ibid*, § 21).

But the LXX. have annexed to the word its most generally received meaning by translating the words גַּן בְּעֵדֶן (Genesis ii. 8,) "a paradise in Eden," Παράδεισον ἐν Ἐδέν, whence the garden which God planted in order that he might place Adam within it, is specifically termed Paradise, or the terrestrial paradise. After the time of Esdras, the Talmudists appear to have employed 'the garden of Eden' for the intermediate state of happiness in which they believed the righteous to exist after death: and in this sense Παράδεισος is most probably employed in the three texts of the New Testament in which it occurs: the promise to the penitent thief; (Luke xxiii. 43,) the description given by St. Paul of the spot in the third heaven to which he was caught up in his ecstasy; (2 Cor. xii. 4,) and the assurance afforded "to him that overcometh," that he shall "eat of the tree of life which is in the midst of the paradise of God." (Rev. ii. 7.) Grotius has a learned and interesting explanatory note on the first of the above-mentioned passages.

The Paradise in which our first parents were located has been a fruitful subject for discussion; and there are few points in holy writ on which more various conjectures have been hazarded. Among the fathers, whom we cite as they have happened to occur to us, without reference to their strict chronological order, St. Ambrose, in one of his Epistles, altogether rejects the notion of a literal and earthly paradise. The trees of this garden he understands as our principles; the tree of life as God; the fruits of the other plants as our virtues. The tree of the knowledge of good and evil of which God forbade Adam to taste was that craftiness of wisdom ('astutia') to which human affections too much incline; 'sed quia creatura omnis passioni obnoxia, ideo delectatio sicut serpentino illapsu humanis irrepsit affectibus.' ('Epist.' lib. vi. 42. 'Opera,' tom. iii. p. 144. Basil, 1567.)

These opinions were afterwards expanded by the eloquent archbishop into a treatise 'De Paradiso,' which in fifteen distinct chapters

resolves numerous fanciful questions arising out of the allegorical interpretation. Adam and Eve and the serpent himself, according to this hypothesis, are attenuated into so many figures. Adam is νοῦς, 'nous,' or reason; Eve αἴσθησις, 'æsthesis,' or sense; the serpent 'Delectatio' or concupiscence. Paradise is 'voluptas quædam vel exercitata terra in quâ animæ sit delectatio;' words which we shall leave untranslated, having before our eyes the fear of very probable misrepresentation. The fountain (river) with which Paradise was watered is Christ. Of the four rivers into which it afterwards parted, Pison is prudence; Gihon, temperance; Tigris, (Hiddekel,) fortitude; Euphrates, justice. The beasts of the field which God brought to Adam in order that he might give them names, are the unreasonable motions of the flesh; passions, some of which are fierce and uncontrolled as the most savage animals; others gentle and obedient as domestic cattle; and lastly, the fowls of the air are idle thoughts and empty speculations.

The XXXth Homily of St. Basil contains a most florid description of Paradise. The tract by Tertullian expressly 'De Paradiso' is lost; but in his poem 'De Judicio Domini' (c. viii.), occurs a long account of its beatitudes in sufficiently musical hexameters. In his tract against the Valentinians, the same father says the fourth Archangel has been named Paradisus, because it, also, they placed above the third heaven, &c. (xx. p. 252), a passage which we cannot attempt to explain. In his 'Apology,' he charges the Pagans with having grafted fables upon true doctrines, and with distorting the Paradise affirmed by the church into an imaginary Elysium. 'Si Paradisum nominemus, locum divinæ amœnitatis recipiendis Sanctorum spiritibus destinatum, macerià quâdam igneæ illius Zonæ a notitiâ Orbis communis segregatum, Elysii campi fidem occupaverunt. Unde hæc, oro vos, Philosophis aut Poetis tam consimilia? non nisi de nostris Sacramentis.' (C. 47, p. 78).

St. Bernard (of Clairvaux) in his 'Sententiæ' distinguishes three Paradises. The Garden of Eden; the spiritual purity of the mind; and the region of heavenly truth into which St. Paul was rapt. ('Opera,' 504.) And in his 'Parabola de quinque negotiationibus et quinque regionibus,' amid a great deal of conceited and puerile antithesis descriptive of the paradise of the blessed, he has a few striking and acutely pointed words which deserve extraction. "O happy region, replete with every satisfaction, from this vale of tears we lift up our hearts to thy blissful abodes, where wisdom without ignorance, memory without oblivion, understanding without error, reason without obscurity, shall shed their light around us; where the Lord himself shall minister to his elected ones!" (*Ibid*, 1719.)

Athanasius poetically ascribes the spicy gales which breathe in the Indian seas to the neighbourhood of Paradise, which God planted in

the East; and in some of his expressions he almost anticipates the Linnæan system of botanical propagations. Concerning the fatal tree, he says, the fathers doubt; some think it was a fig; others τὴν τῆς Εὐᾶς θεωρίαν; of which opinions the former, he adds, perhaps, is the more probable of the two. ('Quæst. ad Antiochum;' Opera, ii. p. 350.)

Origen is said, according to his custom, to have resolved the 2d chapter of Genesis altogether into allegory, referring Paradise to the third heaven, transforming its trees into angelical virtues, and its rivers into the waters above the firmament. He asserted among other things that "no one had been so foolish as to think that God was a husbandman, and that he planted trees in Paradise." Nevertheless he has met with defenders who state that he commented in the following manner in a homily on the book of Numbers. Adam after his fall was expelled into dry places; for before he was not on dry places, but on the earth, for Paradise is on the earth, not on dry places. A passage on which we dare not venture to add to the observation of Sixtus Senensis, 'quæ verba quantum valeant, expendant qui volunt,' which words consider who will of any value. ('Bibliotheca Sancta,' lib. v. p. 535.)

In the 'Meditations' of St. Augustin, occurs a hymn, 'de Gloriâ Paradisi,' from which we shall borrow one stanza applicable to every poetical garden of the happy:—

> Hyems horrens, æstas torrens illic nunquam sæviunt,
> Flos perpetuus rosarum ver agit perpetuum,
> Candent lilia, rubescit crocus, sudat balsamum,
> Virent prata, vernant sata, rivi mellis influunt,
> Pigmentorum spirat odor liquor et aromatum,
> Pendent poma floridorum non lapsura nemorum.

In his tract 'De Genesi contra Manichæos,' ii. (*Op.* tom. i. p. 318,) St. Augustin inclines altogether to an allegorical interpretation of Paradise; but afterwards in the treatise 'De Genesi ad Literam,' viii. *ad init.* (*Id.* iii. 216), he mentions three opinions: 1, that it is entirely corporeal; 2, that it is entirely spiritual; 3, that it is jointly corporeal and spiritual; and he concludes by expressing his greater satisfaction with the third opinion.

With the schoolmen, the darkness of the subject was likely to make it a paramount favourite, and Thomas Aquinas, in his 'Summa Totius Theologiæ' (*pars.* i. *quæstio* cii.), argues it at great length. It would carry us utterly beyond our limits were we to venture into these mazes, and desiring to spare the reader the infliction of so much laborious trifling, we pass on.

Among the moderns who have pursued this investigation, the pious John Salkeld, who under the sanction of James I. published, in 1617, 'A Treatise of Paradise and the principall contents thereof,'

asks a very natural question from those who have exalted that place of blessedness to the sphere of the moon:—"If Paradise was made for the habitation, yea for the delight of man, why should it be situated in so inconvenient a place?" (17.) At the commencement of his 3d chapter, in which Salkeld inquires into "the compasse and greatnesse of Paradise," he tells us, that "where there is lesse certainty in the conclusion, there I meane to spend lesse time in the resolution." It might be thought that strict attention to this discreet principle would have reduced his treatise within very narrow limits: and at least have expunged one chapter which savours of the belief, vulgarly but falsely imputed to Mohammedanism (xxxix.), "Whether there should have beene more men or women in the state of innocence? or rather an equalitie of both sexes? and how there could have beene any women, seeing they are said to proceed out of the defect of nature?" Respecting another question, "What kind of serpent it was which tempted Eve?" Salkeld holds it to be the most veracious opinion, "that it was a true and naturall serpent by which the devill tempted and overcame her, speaking with her in the shape and substance of a serpent, not in his owne voice, as who hath none, neither by the hissing of a serpent, which was not sufficient for that purpose, but with humane voice, sounding, as some thinke, like unto a woman as most accommodate for to deceive the woman." The reality of the serpent is supported by a still existing evidence, namely, that when solicited by enchanters, "they leape out of their holes and caves by the force, and that also is by co-operation with the devil. Yea it seemeth to proceed by the particular providence and provision of God, that serpents are moved more by verses and enchauntments than any other living creature, which is no small signe and token of our first seduction by the serpent; yea, even the devills rejoyce that as yet they have this power permitted unto them, by which they move serpents by men's enchauntments, that after some sort he may deceive and overcome man, who in some sort was occasion of their fall." (213.) As to the genus of the serpent, Eugubinus affirms it to have been the basilisk, "as he is the most venomous, and king as it were of serpents." Salkeld, however, thinks that position unlikely, "seeing that this serpent is so deformed, pestiferous, and noisome even in the very aspect. If, therefore," continues this sagacious writer, with modesty never to be too greatly extolled, "I may conjecture in a thing so doubtfull, it seemeth more probable, that because Eve was so delighted with the company of the serpent, that it was that most beautiful serpent *Scytile*, the which (as Solinus in his 39th chapter sayth) is so glistering with varietie of spots upon her backe, that it maketh men stay to behold her beautie, insomuch that whom she cannot overtake, by reason of her slow creeping, she taketh them as amazed at her wonderful beautie."

(218.) In the concluding chapter of his treatise, Salkeld, as if neither wearied nor satiated by the perplexity of the path which he has already trodden, plunges yet more deeply into thick darkness by entering upon the interminable labyrinth of the disputation concerning original sin.

Perhaps, however, the most learned, and undoubtedly the most lengthy treatise which has been written on Paradise, is the 'Hedengrafia, overo Descrittione del Paradiso Terrestre' del Sig. Carlo Giangolino da Fano, Messina, 1649. Its three *discorsi* occupy 750 closely printed folio pages. They commence with an inquiry into the etymology and site of Paradise, and proceed to a chorographical description of almost the entire East. The whole course of Scriptural history, in both the Old and New Testament, is then minutely followed out, till we find ourselves, we know not how, in the 101st chapter of the third *discorso*, transplanted to Messina, and involved in an inquiry relative to the ecclesiastical antiquities of that city. The Messinesi, it appears, having learned from St. Paul, in the year of our Lord 42, that the Virgin Mary was still living in Palestine, despatched a mission seeking her protection, which she readily granted by a Hebrew letter in reply. The reader may be curious to see the date and subscription of this epistle, "quale dall' Hebraico e Greco fù nel Latino interpretato." It runs as follows with a very laudable precision, 'Anno Filii nostri xlii. Indictione i. iii. Non. Junii. Lun. xxvii. Feriâ v. ex Hierosolymis. Maria Virgo, quæ supra hoc Chirographum approbavit,' &c. How faithfully the Virgin has ever since kept her promise is attested by a whole chapter (cxv.) of miracles worked by her in behalf of Messina; one of which occurred only two years before the publication of Giangolino's work. His own account, in the outset, of what that work is to be, may prepare the reader for its vast extent and excursiveness. "In questa Opera dunque troverà il Lettore, Historia, Politica, Geografia, Mathematica, Theologia, Filosofia, Chronologia, de' tempi, et altre scienze e curiosità degne da sapersi, e necessarie ne' Pulpiti." (2.)

George Caspar Kirchmaier, a professor of many faculties at Wittenberg, who published in 1672 certain dissertations on Paradise, on the bird of Paradise, on the antediluvian government, on Noah's ark, and the deluge; which he facetiously terms 'Deliciæ Æstivæ jucunda, nova et utilia scitu exhibentes;' tells us that some heretics called Seleuciani denied a terrestrial Paradise; and that in later times one Robertus Flud or de Fluctibus, (who ingeniously anagrammatized himself as Rudolfus Otreb,) maintains in a 'Tractatus Theologicus ad Fratres Roseæ Crucis,' lib. i. 'de vitâ,' c. 9, that it is absurd to suppose God would take the trouble of making a terrestrial Paradise, within which man's abode was to be so brief. (8, 9.) But it should be remembered, that the period during which our first parents enjoyed

that state of purity is as much disputed as the site of Paradise itself. Some extend it to 100 years, others contract it to three hours; a few, 'numero rotundo ac sanctificato usi,' grant seven years. Cedrenus and Chrysostom place the fall on the evening of the day in which Adam was created; and there are others who assign to the 'Protoplasti' (as our first parents have been named) as many years of this beatitude as were occupied by our Saviour's ministry on earth. Kirchmaier is strongly of opinion that neither three hours, nor even a single day, could afford time sufficient for Adam to give names to all cattle, and to the fowls of the air, and to every beast of the field, 'quanquam miraculosa ferè animalium coacervatio fieri queat.' (41, 42.)

In a dissertation, part of which Hardouin has annexed to the 6th book of Pliny, that most insane and learned Jesuit seeks to establish that the terrestrial Paradise was in Palestine, intersected by Jordan, and not far north from that Ænon near Salim, in which John baptized. (John iii. 23.) The 'flumen Achana' of Pliny (ch. xxviii. § 32,) Hardouin affirms to be the Mosaic Pison; the 'flumen Salsum,' Gihon. The reasoning, as usual, is more subtile and elaborate than convincing; nevertheless, so satisfactory is it to himself, that he is content to rest his claim to heaven upon the accuracy of this investigation of the earthly Eden. 'Faxit Deus Opt. Max. ut sicut adjuvante eo terrestrem Paradisum nos tandem invenisse credimus, sic eodem miserente, ob Christi Dei et Servatoris nostri merita, ad Cœlestem nobis aditus aliquando ingressusque pateat.'

A more sober pen than that of Hardouin engaged not long afterwards in a similar investigation; and the work of Huet, bishop of Avranches, 'De la Situation du Paradis Terrestre,' which appeared in 1691, contains, perhaps, the best summary of the discussion. Our references are made to a Latin translation. Different persons, says Huet, have placed Paradise in the third, in the fourth, or in the lunar heaven, in the moon herself, in a mountain near the lunar heaven, in the middle region of the air, without the earth, above the earth, under the earth, in a place which the ken of man can never reach, under the arctic pole, in that spot of Tartary now occupied by the Caspian sea, in the extreme south, in a land of fire, in the East, on the banks of the Ganges, in Ceylon, (from its Indian name, which resembles Eden,) in China, in an uninhabited spot 'beyond' the East, in America, in Africa under the equator, above the mountains of the moon from which the Nile is supposed to rise, in Armenia, in Mesopotamia, in Assyria, in Persia, in Babylonia, in Arabia, in Syria, in Palestine, in Hesdin, (a town in the Pas de Calais, whose site amid marshes is not very paradisiacal,) from similarity of sound to Eden. Well may the bishop conclude, 'Non planè nulla spes est, fore aliquem tam temerarium atque absurdum, ut audeat eum ad Houdanum ponere, saltem ut nobis propinquiorem faciat.' (Præf. 4.)

Houdan is a village in the Seine and Oise, about seventeen miles from Nantes.

Certain of the Talmudists, 'qui nullum ineptiendi finem faciunt,' assert that this undetermined place was sixty times larger than the earth in its dimensions; they deny that there were any animals in it, forgetting the serpent, and indeed the bird of Paradise itself. They affirm that Enoch, Elias, and St. John the Evangelist have been translated thither in order that they might not see death, and that they will remain there till the end of the world. (5.) Bochart frequently mentions his intention of writing a separate work on this *vexata quæstio*, but no such MS. was found among his papers. His grandson informed Huet that to his own knowledge his most learned grandfather had thrice changed his opinion concerning the site. (6.) Huet's own hypothesis places the terrestrial Paradise by the confluence of the Tigris and Euphrates, at a spot now called 'Schat-el-Arab,' the river of Arabia.*

The 'Gannath,' or happy gardens of the Mohammedans, a name which is plainly allied to the גן ('gan') of the Hebrews, is often mentioned in the 'Koran.' "This is the description of Paradise which is promised to the pious. It is watered by rivers, its food is perpetual, and its shade also." (ch. xiii. Sale, ii. 59). "Therein are rivers of incorruptible water: and rivers of milk the taste whereof changeth not; and rivers of wine pleasant unto those that drink; and rivers of clarified honey; and therein shall they have plenty of all kinds of fruit, and pardon from the Lord." (xlii. ii. 377.) And again, much more fully, "For him who dreadeth the tribunal of his Lord are prepared two gardens planted with shady trees." One of these gardens, as some commentators think, is destined for genii, the other for men; or one is the reward of good works, the other a free gift. "In each of them shall be two fountains flowing; in each of them shall there be of every fruit two kinds; they shall repose on couches, the linings whereof shall be of thick silk, interwoven with gold, and the fruit of the two gardens shall be near at hand to gather. Therein shall receive them beauteous damsels, refraining their eyes from beholding any besides their spouses, pure virgins, having complexions like rubies and pearls. And besides these there shall be two other gardens of a dark green." The latter two gardens, it is said,

* The most remarkable writer on Paradise and the subjects connected with it in the 16th century was Jacob Boehmen, an abstract of whose doctrine would, however, occupy too much space for the present work. He attributes "corporeity" to it, but not such as that of bodies familiar to us. Fruits grow there "in such figure as here, but not in such property." "Nothing is nearer to us than heaven, Paradise, and hell; there is a birth between them, yet both gates stand in us." A few references must suffice: see his 'Theosophic Questions Answered,' sec. 42. 'The Three Principles,' c. ix. 'The Threefold Life of Man,' c. vi. The two last of the 'Forty Questions,' and the 'Mysterium Magnum,' cxvii. These places contain general statements. The crowd of spiritual mystics who followed in the wake of Boehmen, may also be mentioned, including the society of Dr. Pordage: but see the remark p. 108.

[E.R.]

are thus implied to produce chiefly herbs and inferior sorts of vegetables, while the former two are chiefly planted with fruit trees. The whole of the following description indeed relates to a lower degree of beatitude. "In each of them shall be two fountains pouring forth plenty of water; therein shall be agreeable and beauteous damsels, having fine black eyes, and kept in pavilions from public view, pure virgins. Therein shall they delight themselves, lying on green cushions and beautiful carpets." (lv. ii. 411.) In the following chapter, after an account of the day of judgment, containing many images borrowed from Christianity, it is said that "those who have preceded others in the faith shall precede them to Paradise. These are they who shall dwell near unto God; they shall dwell in gardens of delight, reposing on couches adorned with gold and precious stones; sitting opposite to one another thereon. Youths which shall continue in their bloom for ever shall go round about to attend them with goblets, and beakers, and a cup of flowing wine; their heads shall not ache by drinking, neither shall their reason be disturbed; and (they shall be fed) with fruits of the sorts which they shall choose, and the flesh of the birds of the kind which they shall desire. And there shall accompany them fair damsels, having large black eyes, resembling pearls hidden in their shells, as a reward for that which they shall have wrought. They shall not hear therein any vague discourse or any charge of sin; but only the salutation 'peace! peace!' and the companions of the right hand (how happy shall the companions of the right hand be!) shall have their abode among lote-trees free from thorns, and trees of mauz (or acacia) loaded regularly with their produce from top to bottom, under an extended shade, near a flowing water, and amidst fruits in abundance which shall not fail, nor shall be forbidden to be gathered; and they shall repose themselves on lofty beds. Verily we have created the damsels of Paradise by a peculiar creation; we have made them (perpetual) virgins, beloved by their husbands of equal age with them, for the delight of the companions of the right hand." (lvi. ii. 413.)

Upon this account in their written volume, the Mussulmans have grafted many additions. It is a disputed question whether the future Paradise is already created, as the orthodox believe it to have been before the world; or, as the Motalizites and other sectaries affirm, whether it is to be created hereafter. The orthodox hold that it is in the seventh heaven, immediately under the throne of God; that its soil consists of the finest wheat-flour, or of the purest musk, or of saffron; its stones are pearls and jacinths; the walls of its buildings are enriched with gold and silver, and the trunks of all its trees are of gold. The most remarkable of these trees, 'Tûba,' the tree of happiness, stands in the palace of Mohammed, but stretches a bough to the house of every true believer. Its produce, which is of infinite

variety, bends down spontaneously to the hand of the gatherer, who may supply himself not only with grapes, dates, and pomegranates, more luscious than ever regaled mortal palate, but will find upon its twigs ready-dressed birds, silken mantles, and horses with rich housings; all which, like fairy gifts in a pantomime, will burst from its opening fruits at a wish. So widely does this tree of cockayne spread itself abroad, that the fleetest horse would be unable to gallop from one extremity of its shade to the other in the course of a hundred years.

The black-eyed damsels, 'Hûr al oyûn,' or Houris, as we are used to term them, are formed of pure musk; some of the pearl pavilions in which they dwell are sixty miles square. Eight gates will lead to Paradise; and the first entertainment of the blessed will be the whole earth presented to them as a single cake of bread, the ox Balam, and the fish Nun, the lobes of whose livers will suffice 70,000 men. The very meanest will have 80,000 servants, and 72 houris, besides all the wives whom he married while living. Whenever he eats, 300 attendants will serve his table with 300 golden dishes at once, each containing a different sort of food, of which the last morsel will be no less piquant than the first. Wine, which is not forbidden in Paradise, will be supplied in equal variety and abundance. Perpetual youth will be the lot of the glorified inhabitants, who, at whatever age they may die, will be raised with the powers and vigour of a man of thirty; and their stature will be increased to equal that of Adam, who measured sixty cubits. They may have children if they so desire, who shall be conceived, born, and grow to like maturity with themselves in the lapse of a single hour. The angel Israfil, who has the most melodious voice of all God's creatures, will delight them with ravishing songs; the houris will join in concert; the very trees will be vocal; bells tingling in their branches will be put in motion by a gale issuing from the throne of God, and the clashing of the pearl and emerald fruits on their golden branches will swell the accompaniment.

The *Koran*, however, in one place says that "they who do right shall receive a most excellent reward and a superabundant addition." (x. ii. 5.) And upon these few obscure words, Al Ghazâli, ashamed of the puerilities of the sensual and voluptuous picture which we have sketched above, has imagined that much spirituality may be discovered through the expressions of the prophet, that his descriptions may be allegorical, and that the pleasures of Al Gannath, instead of being understood according to the letter, should be interpreted of a beatific vision in which the saints behold the face of God. "But the contrary," observes Sale, whose prejudices assuredly did not incline him to speak unfavourably of the faith of Islam, "is so evident from the whole tenor of the *Koran*, that although some

Mohammedans whose understandings are too refined to admit such gross conceptions, look on their prophet's descriptions as parabolical, and are willing to accept them in an allegorical or spiritual acceptation, yet the general and orthodox doctrine is that the whole is to be strictly believed in the obvious and literal acceptation." ('Preliminary Discourse,' 135.)

Nevertheless, Hyde, perhaps the most learned Orientalist whom Europe ever produced, offers a very strong evidence in favour of a more enlightened belief among the wiser Mohammedans, and it is but due to them that we should cite the passage. "Those sensual pleasures of Paradise are regarded by the wiser of the Mohammedans as allegorical, and so expressed that they may be better conceived by human understanding, in the same manner in which many things in the Bible are read tropically." "In the same manner," however, is far too strong an expression: every one who compares the Bible with the Koran must be struck by the immeasurable distance which he will find in the two between their modes of accommodation. But Hyde continues, "For once, when, writing to the ambassador of Morocco, I chanced to compare a garden to Paradise, he in his answer seemed to reproach me, saying that Paradise was a place to which nothing in this world could be likened, such as no eye had seen, nor ear heard, nor the heart of man had ever conceived." From their identity with the words of St. Paul, we must believe that the expressions in the last paragraph are rather those in which Hyde has conveyed the sentiments of the ambassador of Morocco, than those which the ambassador himself employed. [E. S.]

HEAVEN,

The abode of happy spirits, is so called from a word that has been applied more universally to mean the whole firmament that is above the earth, and between the stars. It is derived from the verb 'heaf-ian,' to raise, whence our 'heave.' Verstegan says, "The name of 'heaven,' albeit it was of our ancestors written 'heofen,' yet carried the like sense or signification as now it doth, being as much as to say, 'heav-en' or 'heaved up,' to wit, the place that is elevated." ('Restitution of Decayed Intelligence,' cvii. p. 151.) The recognition of this sense of the word has been very general, and it is thus expressed in the sweet numbers of Spenser:—

"Love lift me up upon thy golden wings
From this base world unto thy *heaven's height*,
Where I may see those admirable things
Which there thou workest by thy sovereign might,
Farre above feeble reach of earthly sight,
That I thereof an heavenly hymn may sing
Unto the God of love, *high heaven's* King."

Hymn 3d. On Heavenly Love.

Such poetry, we may observe, is also sound *theology*. It is not a material height designated by heaven, but an elevation to which the spirit is raised by 'love,' as hell is not a depth materially, but the spirit's 'baseness.' Jesus Christ said, "The kingdom of heaven is 'within' you." The 'interior' in man is the 'high' in nature. This idea pervades all that we find either in sacred or profane literature on the subject of heaven. This was the truth that his Beatrice taught Dante, with a happy sadness enjoying the wonder with which the experience of it filled him, as he awoke in the paradise of his former day-dreams.

The ancients supposed heaven ('Olympus') to be the abode only of the celestial gods or deified men, while the spirits of ordinary mortals who had lived justly dwelt in the elysian fields. The term 'Empyrean' is applied to heaven when its glory or resplendence is more especially meant. Glory is represented by the fire of the sun, as depicted in a limbus surrounding the divinities. But here again the sun must be understood metaphysically or spiritually, as the sphere of the divine afflux exhibited somewhat in the transfiguration. This is really the answer to all that such writers as Dupuis and Volney can affirm about the connection of sun-worship with the Christian faith. Even the wise heathens recognized the sun as the 'emblem' only of God, as we may read in Macrobius. Light, irradiation, proceeding, spirit, are constantly attributed to the Supreme Being, whether named in the sacred language of the Bible, or represented to us in the symbolic figures of Mithra, Apollo, Horus, Amun, or Veeshnou. This distinction is most apparent in the Hindoo mythology, where the mystic sun is 'Om,' or 'A,u,m,' but the natutural sun 'Sooruj' or 'Surya.'

The Hindoo heavens are included with the natural heavens, and even the earth, in one system, surrounded by a broad circumference of pure gold. They are seven in number, agreeing in this respect with the seven names or sephira of the Hebrew Talmud; the second of which is described in the apocryphal book of 'Wisdom,' (vii. 26,) as "the brightness of the 'everlasting light,' the unspotted mirror of the power of God, and the image of His goodness." All the sephiroths, in fact, are celestial splendours, and are described as circles or spheres; the entrance into them was figured by seven gates in the caverns where the mysteries of Mithra were celebrated, and increasing degrees of happiness are said to be enjoyed in them, as in the Paradise of Eendra. The word translated heaven from the Hebrew is 'Shamaim' (in the plural), because, says one of the Rabbis, "the kingdom of the heavens comprises separate intelligences of various degrees and different exaltations;" also, it must be remembered, because the physical and spiritual heavens are both meant by the same word, the one being appropriated to the other by

a kind of influx. The circle of gold around the Hindoo heavens is the symbol of the sun's sphere, and understood spiritually, it is the divine love surrounding and containing all. The wedding ring represents the same thing in miniature.

The Chinese heaven is also described in several spheres, one 'blue' succeeding another. For the speculative philosophy of this system we must refer briefly to the 'Kings' of China, translated into French by Paulthier.

The Armenian doctrine of heaven, or Theosophy of Vartan, is noticed in the article on Angels.

Our own ancestral heaven, as we may term that of the 'Edda,' is described, if with less philosophical insight, yet not less gorgeously than the celestial regions of the Eastern sages. First, 'Gangler' and 'Har' discourse "of the way that leads to heaven," which is by a bridge commonly called 'the Rainbow;' then of the "fair homesteads" there. "One of them is named Elf-home ('Alfheim'), wherein dwell the beings called the elves of light," described as "fairer than the sun." "There is also a mansion called 'Breidablik,' which is not inferior to any other in beauty; and another named 'Glitnir,' the walls, columns, and beams of which are of ruddy gold, and the roof of silver. There is also the stead called 'Himinbjörg,' that stands on the borders where 'Bifröst' the rainbow bridge touches heaven; and the stately mansion belonging to Odin, called 'Valaskjalf,' which was built by the gods, and roofed with pure silver, and in which is the throne called 'Hlidskjalf.' When All-father is seated on this throne, he can see over the whole world. On the southern edge of heaven is the most beautiful homestead of all, brighter than the sun itself. It is called 'Gimli,' and shall stand when both heaven and earth have passed away, and good and righteous men shall dwell therein for everlasting ages." This bright abode, its roof "glittering with gold," is described in the Voluspa; but not till the new earth has risen, "green in its young beauty," above the waves.

In addition to these celestial mansions, the Edda describes 'Valhalla,' the heaven of warriors who have "fallen in fight since the beginning of the world." The conversation between Gangler and Har here becomes very curious, and the first question is how Odin feeds such a crowd. The answer is that "the flesh of the boar 'Sæhrimnir' will more than suffice for their sustenance, for although sodden every morning, he becomes whole again every night." Odin stands in need of no food, but *wine* is his meat and drink, the beverage of his warriors being the mead yielded them by the goat 'Heidrun.' Then Valhalla has "five hundred doors, and forty more." Through every door eight hundred heroes will march against the wolf 'Fenrir' at the last day. At present, "every day, as soon as they have dressed themselves, they ride out into the court, and there

fight until they cut each other in pieces. This is their pastime, but when meal-time approaches they remount their steeds and return to drink in Valhalla."

A collection of the various descriptions of heaven, by the saints of the Catholic Church, and the mystics of all ages, would make an interesting chapter. Space not being allowed for this, we prefer to any separate instances the remarks of 'Bromley' on such visions in general. "The fifth thing I shall observe is, that the heavens, which in the Scriptures are many times said to open, (Ezek. i. 1; Acts x. 10, 11, 17, 19,) *are not the external but internal spiritual heavens.* Hence, as a preparation for seeing visions, these heavens are sometimes first said to open, as Ezek. i. 1, 'The heavens were opened, and I saw visions of God;' these were not the outward heavens, for to what purpose should they open as a praeludium to visions? For if by heavens the clouds in the middle regions are meant, why should the opening of them conduce to the seeing of visions? when they are opened every fair day, and yet we see no visions; and as to the aerial substance of the heavens, which is stretched out betwixt us and the extremities of the starry firmament, that needs not open, for, being a transparent body like the air, or the same with air, it cannot hinder the sight of such luminous objects as we suppose heaven to be; and those things were that Ezekiel, Stephen, and John saw after the heavens were opened, which were much brighter than the stars, and fitter to be seen through the firmament than their borrowed light, which yet we evidently behold with our outward eyes. These, I say, therefore, were internal spiritual heavens, only discernible with the inward eye of the soul, for otherwise the Jews (Acts vii. 5, 6,) might have seen the heavens open as well as St. Stephen, and Christ standing on the right hand of God, but they saw nothing, and his declaring what he beheld hastened their executing him; hence, assuredly, these were not the outward heavens he saw opened, nor the outward eyes with which he saw Christ glorified, as in a place beyond the stars, but the heavens of angels and spirits. The distance of these heavens is not to be measured by external space, as that of the stars and outward heaven, but by the internal graduation of essences betwixt the centre and circumference, the Deity being the centre, gross matter the circumference, and so, according to the purity and spirituality or grossness of essence, things are nearer to or farther from the earth, that being most internal and nearest God, the centre, which is most spiritual; and that most low, external, and nearest the earth, the circumference, which participates most of materiality; so that the heaven of heavens, or Paradise, though at a huge distance from the earth, yet is in its own principle everywhere, even as God in the purity of his essence is far above and distant from the earth, yet is everywhere, and fills

all things. Now, if this were not so, and the third heavens were above the stars only, and not everywhere in their own principle, Christ was not then in heaven when he appeared to Paul, (Acts ix.) in his way toward Damascus; and in the temple, (Acts xxii. 17, 18,) where Paul saw him and heard him speak; and when he stood by him in the night, (Acts xxiii. 11,) comforting him; and when he showed himself to John in brightness and much splendour, (Rev. i. 9,) whilst he was in Patmos, at which time John fell at his feet as dead; but certainly at these times he *was* in heaven, and the negative is very untrue, because contrary to the Scripture, (Acts iii 21,) where it speaks of 'Christ, whom the heavens must receive till the time of the restitution of all things;' and against the constant purity of that article of the creed which affirms that he sitteth at the right hand of God." ('Sabbath of Rest,' p. 195-197).

The argument is continued much farther, taking up the passages where it is said the angel of the Lord spake out of heaven, and similar expressions; it concludes thus, "Now we cannot reasonably think the species of a voice, (a voice or articulate sound being but a determined or figured motion of the air or such like fluid body,) to be conveyed through the outward heavens from above the stars, so many hundred millions of miles, without such a change or thundering which would have shaken the earth, and discovered Abraham's intention to the whole world. This voice then came from the internal heavens, which is, as said above, everywhere, yet not in a physical or natural place, as visible elemental bodies, but in a way peculiar to spirits and spiritual bodies of these heavens. Thus that of Peter is to be understood, (Acts x. 11,) who saw the heavens opened, and a vessel let down thence to the earth; for it is absurd to think that vessel descended from above the stars, through such a vast space to Peter, or that he saw this with his bodily eyes, come out from above the visible heavens and descend, without it were an hundred times bigger than the whole earth, and then it would have covered it, and have filled all the space betwixt the earth and the moon; and have been perceived by others as well as Peter, without the world had been all in a deeper trance or ecstacy than Peter was; certainly then, these were spiritual objects, seen with Peter's inward spiritual eyes, for he was at that time fallen into a trance, and so unfit to make use of his organical outward eyes. And to conclude this head, when such great openings and visions were seen, 'tis sometimes said, that the beholders of them were in the spirit, (Rev. i. 10,) and that the hand of the Lord was upon them. (Ezek. iii. 14.) Which shows their abstraction from the senses, and an extraordinary effusion of spiritual virtue upon them, as means of preparing them for the spiritual enjoyments, which means were unsuitable to qualify them for 'corporeal' vision." (*Ibid.*)

Such, in general, we may pronounce to be the essential nature of all the manifestations of heaven that are on record. In the words of 'Ennemoser,' "The divine power reveals itself both in an inner subjective, and in an external objective manner, 'the latter *by means of the former*.'" This admission, however, involves some important philosophical principles, for example, that the objective or localized heaven is the mirror of the subjective or mental, and hence the more heaven is filled the larger and richer it becomes; and if myriads of men are supposed to tread its courts, it is still, with all its glory and mystery, but the representation of a man. [E. R.]

HADES.

Of the opinions which the Greeks and Romans entertained concerning their Hades, (Ἀΐδης,—Ἅδης, as it is written in prose,) or invisible world, we must be content, for the most part, to derive our knowledge from their poets. Nor is it likely that we shall lose much by so doing; for, in the uncertain state of their mythology, the poets, probably, are the best guides. They adopted and embellished such popular traditions as they found before them, till the philosopher acquiesced and the vulgar believed in their fictions. If not the inventors, they were, at least, the most learned teachers and the surest guardians of the general creed; and, without determining the question whether themselves had faith in the doctrines which they sang, we may assert with confidence that the faith of the great mass of their countrymen depended upon this singing.

Hesiod is naturally the first to whom we turn for information, as he is the earliest of the Greek poets, any of whose writings have been authentically transmitted to us. 'Ades,' with him, is, we believe, in every instance in which he uses it, employed as the name of Pluto, Ἀϊδωνεύς, as he is often called, from whom εἰς Ἄϊδα, with the ellipse of οἶκος, became the common direction to the infernal regions. To the obvious derivation from α and εἴδω we may add another given by Plutarch ('de Superstitione,' ad fin.) from Plato, ὃν Πλάτων φησὶ φιλάνθρωπον ὄντα καὶ σοφὸν καὶ πλούσιον, πειθοῖ καὶ λόγῳ κατέχοντα τὰς ψυχάς, Ἅδην ὠνομάσθαι.

A poem has sometimes been ascribed to Hesiod, as we are told, by Pausanias, (ix. 31,) on the descent of Theseus and Pirithous to Hades, which, if it were left to us, might, perhaps, fully elucidate his opinion upon a future state; but as nothing except the title of the poem now remains, it is very idle to guess what it would or would not have shown us. All that he positively delivers in his existing works is to this effect; that the men of the golden age, after their decease, became good spirits, guardians and protectors of their descendants, hovering invisibly over the earth, observant of good and evil

actions, and (as the commentators understand the word πλουτοδόται) bestowing wealth by assisting agriculture. ('Εργ καὶ Ἡμ, 121.) Cooke, in a note upon his translation of this passage, remarks, "Here the poet endeavours to deter his brother from any future injustice by telling him all his actions are recorded, and that according to their merits he shall be rewarded." If Hesiod's words justified this interpretation, he had indeed made large progress in pursuit of truth, and but little remained for him to learn as to his future destinies; but we read his expression otherwise,

οἳ ῥα φυλάσσουσί τε δίκας καὶ σχέτλια ἔργα,

observing is not *recording*, and, even if it were so, *recording* is not *rewarding*.

The second race of men, after death, in like manner, obtained certain honours which are not so fully described. The mortals of the brazen age were the first who descended to Hades, probably as a punishment, for their death was violent, by their own hands; they are described as perishing without honour; and the epithets attached to their abode express vastness, coldness, and darkness. (*Ib.* 152.)

The fourth generation, a better and a juster race than the third, heroes already demigods, after perishing at Thebes and Troy, were translated by Jupiter far from men, to the confines of the earth, where they now dwell discharged from all care and anxiety, near the depths of Oceanus, revelling in the happy climate and rich productions of the Fortunate Islands, where the fertile bosom of earth annually presents them with a triple harvest. (*Ib.* 168.)

It is only thus far that Hesiod approaches towards a state of future reward; and from the Tartarus, which he prepares for the defeated Titans, after the Gigantomachia, we obtain all which is to be learned from him as to punishment. This Tartarus, it is true, does not appear to have any relation to man; nevertheless, as it is plainly the groundwork upon which Homer, and afterwards Virgil, in part, erected their more extensive superstructures, we shall briefly sketch its outline. The Titans had already scaled heaven when Jupiter no longer delayed his lightnings, and the impious invaders fell, as is implied, for twenty days and nights consecutively, as far below the earth as the earth is below the sky; words which Homer has borrowed to express the same immensity of space. ('Il.' Θ. 16.) A brazen wall girds in the abode which gaped for their reception, round it broods a threefold night, and above it spring the roots of earth and sea. The place itself is vast, at the extremity of the earth, without an issue; nevertheless, as we suppose, for the sake of greater precaution, Neptune placed iron gates upon its walls; and Gyges, Cottus, and Briareus sentinelled them. In this huge gulf, for a whole year after his entrance, no one can hope to touch the solid

ground, but must be perpetually agitated and driven about by blasts and whirlwinds. Night and day alternately enter and depart; and the children of the former, sleep and death, here shrink from the sun. Sleep, indeed, wanders abroad placidly and calmly during the season of darkness; but the heart of death is iron-bound, his bosom is of brass, he seizes the first mortal who comes in his way, and he is an enemy even to the immortals. In the vestibule are the palaces of Pluto (Ἀΐδεω) and Proserpine; and there stands the terrific dog, who before has been mentioned by his well-known name, and other fearful attributes,

Κέρβερον ὠμηςὴν, Ἀΐδεω κύνα χαλκεόφωνον.—311.

He fawns upon and rubs his ears and tail against all who enter, but his jaws are a sure receptacle for such as attempt to return. Styx, the eldest-born daughter of Oceanus, hateful to the gods, dwells by his side, under huge vaults propped by silver columns. Sometimes, but it is to be hoped rarely, (and, indeed, so Hesiod adds,) she is visited by Iris, whenever a god is suspected of a lie. Then Jupiter despatches his messenger to bring a golden vessel filled with the cold water of Styx, which drips from a lofty rock. The streams of this river are tenfold, nine of them gird the earth, the tenth is reserved to punish the perjury of the Celestials. Whatever god has forsworn himself by it, lies senseless, breathless, and speechless during an entire year, undieted by ambrosia and nectar, and stretched in lethargy upon a couch. Even when he recovers his faculties his offence is not expiated, till after a nine years' banishment from the councils and the banquets of heaven. (Θεογ. 717-807.)

Such are Hesiod's statements, in no part of which do we perceive any intimation of a general retribution in a future state; and scarcely anything which implies more than a slight suspicion of the probable immortality of the soul. Yet Mr. Mitford has remarked, that "as Hesiod's morality is more pure, so his notions of a future state are less melancholy than those of Homer." ('Hist. of Greece,' ch. ii. sec. 1, *ad fin.*) Homer's notions, as we shall presently show, are, indeed, sufficiently melancholy; but we are at a loss to determine whether Hesiod possessed any notions at all on the subject.

In the XIth book of the 'Odyssey,' Ulysses having arrived at the country of the Cimmerians, at the extremity of the ocean, a land of perpetual clouds and darkness, prepares for a communication with departed spirits. The rites which he performs beforehand are not to our purpose here, we confine ourselves to the particulars which Homer relates of the ghosts with whom his hero conversed; and in tracing these we shall, with a slight variation, and a few additions, follow Jortin, who has admirably concentrated in his VIIth 'Disser-

tation,' all which the poet has delivered on the subject, both in this and other passages of his great works.

Homer's account in one point is somewhat confused, and perhaps he intended it to be so, that the marvellous might be heightened. It is not easy to say whether Ulysses descends into hell, or simply evokes the dead by necromancy, or does both; the images are mixed together. Most of the spirits plainly rise from beneath, and hover over the foss and its bloody libation; but the machinery upon which the punishments of Tityus, Ixion, Sisyphus, and Tantalus depends is far too cumbersome to be transferred to upper day, and must have been visited in the very prison-house. The souls with which Ulysses converses are separated from the body, yet they are still either material, or clothed with a material covering so thin, that it cannot be felt or handled. The funeral pile has destroyed the bones and the flesh, and the form of them which remains is but as a dream. The bodily appearance and the dress which was worn by the living man, his passions, affections, sentiments, and dispositions, all survive him. The soul quits the body reluctantly, and cannot pass the gates of Hades till its funeral rites have been performed. When once within, it annexes itself to some little fraternity of its friends or countrymen. Tartarus, as we have before said, is situated in Homer's theory as far from heaven as Hesiod places it. It is governed by Pluto and Proserpine, and their ministers the Erynnyes. ('Il.' I. 158, 454, 565.) Cerberus is the dog set as a guard, ('Il.' Θ. 368.) Homer does not give this animal the specific name of Cerberus, nor does he describe his shape; but Pausanias is mistaken in saying that *later* writers invented the name, for, as we have already seen, it was known to Hesiod. Those who are punished in Tartarus are offenders, by particular impieties, against the gods (such as the worthies whom we have before specified), and the perjured, ('Il.' Γ. 279); for though Minos is expressly mentioned as legislating to the dead, θεμιστεύοντα νεκύεσσιν,) no other crime but perjury is named as provoking a punishment resulting from his judicature. The Hades of Homer, even in its bettermost parts, is but an unpleasant country (ἀτερπέα χώρον), in which, as Achilles tells his friend, he would feel so little delight in obtaining the sovereign rule, that he would infinitely prefer being the hired labourer of some poor farmer.

But Homer has an elysium ('Ηλύσιον πεδίον) of far more agreeable cast, which he mentions incidentally ('*Od.*' Λ. 561), and which is widely different from the Hades opened to Ulysses. These fields, like the gloomy abode which we have just considered, are situated in the extremities of the earth, under the sway of Rhadamanthus. Life is there enjoyed in full repose; snow, showers, and tempests are unknown, and perpetual gales of the softly-breathing zephyr, wafted from ocean, refresh the happy dwellers. This is a glowing picture; but

we know not how long the possessors of this happiness were doomed to enjoy it. They were still men, and had not passed through death. The promise to Menelaus was translation, and it might, perhaps, not be translation to immortality.

Pindar has borrowed from Homer, and added to him. He speaks without obscurity of future retribution. The impious spirits of the dead (ἀπαλάμνοι φρένες), he says, immediately undergo punishment in another state, and sentence is pronounced, through a stern necessity, by some one judging below the crimes committed here. But the good enjoy an undisturbed existence, visited by the sun alike by day and night. No toil by sea or land is requisite for their subsistence. All those who have cultivated loyalty, justice, and fidelity, are endued with a tearless being among the most honoured of the gods, while grief is the lot of the wicked. The good, after three recalls to human life (for Pindar here inculcates transmigration), if they have preserved themselves spotless, pass over the road of Jove to the city of Saturn. There the gales of ocean breathe over the island of the fortunate, the earth laughs with golden flowers, which, budding also from the waters, tempt the hands to weave garlands. He then names Rhadamanthus as the judge of this abode, and Peleus, Cadmus, and Achilles among its inhabitants. ('Olymp.' xi. 102.) Plutarch has cited an exquisite fragment of the same poet (τοῖσι λάμπει μὲν μένος ῥέλιου, κ. τ. λ.), in which many of the above images are repeated. The good, according to this passage, appear to occupy themselves chiefly in horsemanship and music, and one of their pleasures arises from the fragrance of incense exhaled upon altars. (Plut. 'Consol. ad Apollon. Ed.' Xyl. 1620, vol. xi. p. 120; and Pindar *a* Heyne, 'Frag. Threni,' i.)

The tragedians add little to our subject. Hades is frequently mentioned by them both as a person and a place, but they do not enlarge on either. The ghost of Darius, in the 'Persæ' of Æschylus, and that of Polydorus, in the 'Hecuba' of Euripides, speak decisively as to the popular belief in *some* future state; a belief probably varying in its details, according to the fancy of each individual who entertained it. How much the poets found, and how much they invented, —to what extent they guided or followed others,—it is impossible now to determine. We may add that Jortin has pointed to some lines in the 'Alcestis,' in which the Chorus wishes happiness to the deceased Queen, *if* in Hades greater happiness be permitted to the good than to others. Here is a doubt which at once sets retribution at defiance.

In passing on to the VIth Book of the 'Æneid,' in addition to Jortin's 'Dissertation' already mentioned, we shall make use of Heyne's VIIIth 'Excursus,' and occasionally of his notes, and those who seek for more may turn to the XVIth 'Dialogue' of Spence in

his 'Polymetis.' The route of Æneas lies first through a cave, then through huge and dark forests to a river. In the vestibule of hell is found a hideous train of beings, which sufficiently explain their own allegory, grief, cares, diseases, old age, fear, famine, want, death, toil, sleep, evil joys, war, the furies, and discord; in the midst are seen dreams nestling on the branches of an elm-tree, and, distributed around, are various monsters, the creations of darkness, as the centaurs, scyllæ, briareus, the hydra and chimæra, gorgons, harpies, and Geryon. The bounding river is first called Acheron, afterwards Styx, and over this Charon, (ἀχαίρων, the joyless,) a personage unknown to Homer, is ferryman. On the opposite shore is the kennel of Cerberus. The first abode of shades is tenanted by infants, those who have unjustly suffered death, or have inflicted it on themselves. Next to these, in the fields of sorrow ('campi lugentes'), are placed those who have been unhappy in their deaths, love-sick heroines, and distinguished women; at the extremity of these fields inhabit illustrious men slain in battle; thus completing the list of those who have perished immaturely. Hence two roads diverge, one on the right to the palace of Pluto, and beyond it to Elysium, another on the left to Tartarus. Æneas enters neither the palace nor the place of punishment, but the latter is vividly described to him. We need not cite a passage familiar to every reader; but we may remark upon it, how largely the doctrine of retribution must have gained between the times of Homer and those of Virgil. None but the perjured are condemned by the elder poet; in the later scarcely any offence which man can commit against his brother escapes repayment, and the evil lusts of the flesh are very fully and fearfully catalogued. In the 'Odyssey' there appears no classification, but the sufferers are intermingled with the happy. Orion chases his prey by the side of the ever-thirsting Tantalus, the wheel of Ixion revolves, the stone of Sisyphus rebounds, and the vulture gnaws the entrails of Tityus, in the presence of Hercules, and under the very eyes of Achilles.

There is another division of Hades which Æneas did not enter, but which Anchises described to him, a purgatory, in which evil is cleansed away by the operation of air, water, or fire. It is not clear whether this hospital of the soul was within or without Tartarus, but Servius ('ad Æn.' vi. 404) conceives it properly to be named Erebus. After passing through it, the spirits of the best men, and they were comparatively few in number, were consigned to that which, as we think, Virgil more than once implies was the *eternity* of Elysium. The less perfect were doomed to return to human bodies. But in this part of the system there is hopeless confusion between pre-existence and transmigration.

The doctrine delivered by Plato in his 'Phædo' is not very widely dissimilar, the incurably wicked are never released from Tartarus;

those who are wicked in less degree undergo frequent purgations; and the eminently good, according to their gradations of virtue, freed from all bodily commixture, enjoy eternal happiness in a region of purity. ('Ed. Bip.' I. 258.) Socrates appears to deliver this as his own conviction; the account of transmigration which he gives ('Ib.' 244,) is introduced as if it were that of others, λέγεται δὲ οὕτως. A concise view of parts of the Plutonic scheme on this subject may be found in the 'Somnium Scipionis' of Macrobius i. 11, 12, 13.

We confine ourselves, however, as at the outset, to the view given of Hades by the poets of antiquity. Many particulars, added by popular superstition to the state of happiness which the poets taught as existing in the Fortunate Islands, may be found in the IId Book of the 'Veræ Historiæ' of Lucian, mixed, as may be supposed, with numerous oblique strokes of satire; but on that very account, perhaps, conveying a statement from which far more truth may be elicited, by such as will take pains to detect it, than from the gravest narrative, or the most regular system framed by a staunch mythological believer. The 'Necyomantia' of the same writer may be consulted to a similar purpose, and with scarcely less advantage.

It has not been our purpose, in this place, to agitate the broad and boundless question of the belief entertained by the ancients in the immortality of the soul. But under all the follies of their many-headed superstitions, it is impossible not to perceive the uncontrollable inclination of the human mind to adopt this opinion, and the shifts which it perpetually has made to relieve itself from uncertainty regarding it. Faith on this point indeed cannot, in the nature of things, be obtained without revelation; but it is no small argument in favour of the truths which are bestowed on faith, that even previous to revelation, instinct, if we may so call it, led mankind incessantly to persevere in inquiring for them, and in some instances brought us as near to their discovery as we could possibly arrive without the higher aid of divinity itself. [E. S.]

HELL.

In the Glossary appended to Mallet, 'Hel' is the proper word for which 'Hela' is used, making 'Heljar' in the genitive. It denotes the goddess of the infernal regions, and is used instead of 'helheimer' for the place itself. Its various forms are—Mæso-Gothic, 'halja;' old German, 'hellia,' 'hella;' German, 'hölle;' Anglo-Saxon, 'helle;' English, 'hell;' Icelandic, 'helviti' (properly the pains of hell); Danish, 'helvede,' &c. Skinner, Wachter, and Grimm agree with other etymologists that the derivation of this word is from 'helan,' 'hilan,' or 'hullen,' to cover; hence that it designates an underneath, subterranean, or hidden place. Verstegan ('Restitution

of Decayed Intelligence,' p. 151) says it is so called "as being helled over, that is to say, hidden or covered in low obscurity." Its sense, therefore, is the same as the Latin 'infernum,' the Hebrew 'sheol,' &c., and on the conversion of the various German races to Christianity, it obtained a like application. Thus, it was adopted by Wickliffe in his translation of the Word: "it is bettre to thee to enter crooked into everlasting lyf than to have tweyn feet and be sent into 'helle' of fire that neuer schal be quenched."

'Hela,' or 'Death,' in the prose Edda, is one of the offspring of Loki and the giantess Angurbodi; their other two being the wolf Fenrir and the Midgard serpent. "The gods were not long ignorant that these monsters continued to be bred up in Jötunheim, and having had recourse to divination, became aware of all the evils they would have to suffer from them; their being sprung from such a mother was a bad presage, and from such a sire one still worse. All-father therefore deemed it advisable to send one of the gods to bring them to him. When they came, he threw the serpent into that deep ocean by which the earth is engirdled. But the monster has grown to such an enormous size that, holding his tail in his mouth, he encircles the whole earth. 'Hela' he cast into Niflheim, and gave her power over nine worlds (regions), into which she distributes those who are sent to her, that is to say, all who die through sickness or old age. Here she possesses a habitation protected by exceedingly high walls and strongly barred gates. Her hall is called Elvidnir; Hunger is her table; Starvation, her knife; Delay, her man; Slowness, her maid; Precipice, her threshold; Care, her bed; and Burning Anguish forms the hangings of her apartments. The one-half of her body is livid, the other half the colour of human flesh." A description of Niflheim itself, the abode of Loki and his evil progeny, is given in the 'Voluspa.' It is "a dark abode far from the sun;" its gates are open to "the cutting north;" "its walls are formed of wreathed snakes, and their venom is ever falling like rain. It is surrounded by the dark and poisonous streams 'Elivagar.' Nidhog, the great dragon, who dwells beneath the central root of Ygdrassil, torments and gnaws the dead. Such is the description of Naströnd, in the lowest depths of Niflheim, and

> "Thither must go,
> Across the dark torrents,
> The souls of evil men,
> The perjured, the coward,
> The secret murderer,
> The voluptuous man," &c.

As all religions suppose a future state, it follows that they must afford some instruction concerning a heaven and a hell, under whatever terms or by whatever symbols they may be described. In Hebrew 'Sheol' is the term most frequently used for the state of the dead, and

the dead in Scripture language (it must be remembered) are those 'spiritually' so. In the New Testament 'Gehennah' is used, which is derived from the Hebrew (Valley of Hinnom), and 'Hades,' the classic Greek term. We translate all these by 'hell.' By the term Hades, however, the ancient heathens denoted the whole spirit world; its right quarter or mansion was 'Elysium,' where the spirits of the good dwelt; its left 'Tartarus,' where the evil were consigned to endless torment, which therefore is the proper hell of antiquity. Besides these two regions, they admitted a purgatorial state.

In accordance with this ancient doctrine, Dante has described his vision of the future state in three distinct parts, the 'Inferno,' the 'Purgatorio,' and the 'Paradiso.' In the outset he acknowledges Virgil for his master, and how with "love immense" he has conned over the history of Æneas. In Dante, therefore, we have the hades of antiquity revisited by the Christian seer of, comparatively, our own times. Milton, again, has delineated these mysteries, not as the "vision-rapt" wanderer amongst them, but in terms essentially different from those of Dante. The pictures of the one seem to have been wrought in the seared brain as by fires of unutterable anguish, and it is impossible to shake off the conviction that like the Vala or prophetess of the Voluspa, he really *saw* these horrors (see his Invocation 'Inf.' ii.) The descriptions of the other are those of a sublime imagination, which has brooded over the legends of angels and spirits in conflict, and with religious faith and love sought to realize them in darkness and solitude. ('Paradise Lost,' exordium to book vii.)

Since the time of Origen, if not earlier, there have been two questions unsettled, viz., the locality of hell, and the duration of its torments. The Universalists, it is well known, believe in the final restitution of all, and we have seen an essay on the meaning of hell, in which Tartarus is painted as one of the happy abodes, and the "lake of fire" commented on with the highest relish. The poets have thought otherwise, and Dante, in his report of the awful inscription above the gate of hell, (canto iii.) has stamped the orthodox faith with the character of supreme justice. Milton also has shown how the "hell within" must ever encompass the paths of the lost soul:—

> "Me, miserable! which way shall I fly
> Infinite wrath, and infinite despair?
> Which way I fly is hell; *myself am hell;*
> And in the lowest deep, a lower deep
> Still threatening to devour me, opens wide,
> To which the hell I suffer seems a heaven."

The principal arguments against the eternity of hell have been these two, that punishments in their very nature are emendatory, and that there is no just proportion between eternal pain and the crimes of a

lifetime. To these arguments have been opposed the words of Scripture, that there "the worm never dies, and the fire is not quenched." Such is the question between theologians. There are, besides, the independent doctrine of Bœhmen, founded, like Milton's epic, on the scheme of the fallen angels, and worked out theosophically; and the essentially different statements of Swedenborg. These two are the only complete systems of doctrine on this subject, except what we have already indicated as derived from antiquity.

As to the locality of hell there have been endless speculations, which we cannot charge ourselves to recount in order. Some have assigned it to the sun, founding their argument upon its name 'Hel-ios,' and its adaptation for endless burning. Whiston, with more ingenuity, considered the comets were so many hells, which hurried the wretched souls who were cast into them from the extreme of heat in their near proximity to the sun, to extreme cold at the utmost bounds of the solar universe. The hell of the Persian system is all the space from the earth to the fixed stars, this being the region through which Ahrimanes and his evil followers extended their dominion. (Boun-Dehesch.) The hells or lower worlds of the Hindoos are seven in number, corresponding to as many upper; their names are, 'Audelum,' 'Needelum,' 'Videlum,' 'Soodelum,' 'Taradelum,' 'Narekah,' and 'Pandelum.' Narekah is the hell of serpents. The description of the final conflict with hell, in the 'Voluspa,' exhibits it like a flood of black fire occupying the whole space of this earth and the starry firmament; Surtur rides through the breach of the southern heavens, "the sun is darkened," "the earth sinks in the sea." We can but barely allude to the visions of the nun Emerich, to Engelbrecht, and others who have described hell. The resemblance of these figures to the scenes depicted in the Apocalypse can be no mystery to those who believe that the spirit world is a reality, but our business is not so much to explain as to describe these subjects historically.

One of the surnames of Jupiter was 'Infernal,' and the statue by which he was represented under this name had three eyes, indicating his omniscience over the heavens, *the hells*, and the seas. The separate dominion over hell was nevertheless given to Pluto, as that of the seas to Neptune, when this worthy triumvirate dethroned Saturn, their common father. Pluto afterwards shared his infernal throne with Proserpine, whom he carried off while she was gathering flowers. They sit on a throne of ebony, and their chariot is drawn by two black horses. The threshold of Proserpine, in the Eleusinian Mysteries, is the passage from this world into hades, the place of spirits, and in the more confined sense to hell. The connection between mythology and certain experiences in the life of the soul is here most evident. [E. R.]

PURGATORY.

From 'Purgare' to purify, was so called because departed spirits were supposed to be purified there from the pollution of venial sins. Cardinal Bellarmine describes it thus:—"A certain place in which, as in a prison, souls are purged *after* this life, which were not fully purged *in* this life, viz., that so they may be able to enter into heaven, where no unclean thing enters in." ('De Purgat.' lib. i. c. 1.) The Romish Council assembled at Trent decreed it as an article of faith, to be received on pain of an anathema, that "there is a purgatory or place of torment after this life for the expiation of the sins of good men, which are not sufficiently purged here, and that the souls there detained are helped by the masses, prayers, alms, and other good works of the living. ('Conc. Trid. sess. 6, can. 30, sess. 25. 'Decret. de Purgat.') Agreed, in accordance with the Florentine and Tridentine Councils, on the existence of a middle state, the popish theologians differ concerning the place and the medium of punishment. Bellarmine has enumerated eight variations of opinion concerning the situation of Purgatory; and the medium of punishment is as uncertain as the situation of the place, though the general opinion favours the agency of fire. This notion is adopted in the Catechism of the Council of Trent, in which, among the different meanings assigned to the word *hell* in the Apostle's creed, mention is made of "the fire of purgatory, in which the souls of just men are cleansed by a temporary punishment, in order to be admitted into their eternal country." ('Enc. Met.' 4to ed. *sub voce.*) From a standard manual used by the French Church, entitled 'Catéchisme ou Abrégé de la Foi et de la Doctrine Chrétienne,' Rouen, 1834, we observe that the greatest pain suffered in purgatory is "deprivation of the sight of God," and that their solace consists in love for him, and the hope of eternal life. It is added, that they are comforted by the sacrifice of the mass, by prayers, and by the almsgiving and other good works of the faithful. (Leçon, lxxxi.)

It has been observed on another page, that there is a hint of a purgatorial region in Hades; and the Jews recognized a similar probation, which lasted during the first year after the decease of every one. During this period, it was believed the soul could revisit the places and persons for whom it had any particular affection. It was called the 'upper Gehenna,' while hell itself was the 'lower Gehenna.' The Sabbath-day afforded some comfort to souls in this state, and they derived much consolation from the prayers and good works done by the living with a view to help them.

The notion of a year's probation is discernible again in the system of the Hindoos. "After death the soul becomes 'Pretu,' (a departed ghost,) takes a body about the size of a person's thumb, and remains

in the custody of 'Yumu,' the judge of the dead. At the time of receiving punishment the body becomes enlarged, and is made capable of enduring sorrow. The performance of the Shraddhu delivers the deceased, at the end of a year, from this state, and translates him to the heaven of the Pitrees, where he enjoys the reward of his meritorious actions; and afterwards, in another body, enters into that state which the nature of his former actions assigns to him. If the Shraddhu be not performed the deceased remains in the 'Pretu' state and cannot enter another body." ('Ward's History, Literature, and Mythology of the Hindoos,' vol. iii. p. 354.)

This fated year is the same in which the Irish believe their dead to walk, and especially those who have died at sea or in foreign lands. The purgatory assigned to them, if it may rightly be called such, is one of 'ice' instead of fire.

"Oh, ye Dead! oh, ye Dead! whom we know by the light you give,
From your cold gleaming eyes, though you move like men who live,
Why leave you thus your graves,
In far-off fields and waves,
Where the worm and the sea-bird only know your bed,
To haunt this spot where all
Those eyes that wept your fall,
And the hearts that wail'd you, like your own, lie dead?

"It is true, it is true, we are shadows cold and wan;
And the fair and the brave whom we lov'd on earth are gone;
But still thus ev'n in death,
So sweet the living breath
Of the fields and the flowers in our youth we wander'd o'er,
That ere, condemned, we go
To freeze 'mid Hecla's snow,
We would taste it awhile, and think we live once more!"

To lie unburied was esteemed a great calamity by the ancient heathen, as may be inferred from the 28th Ode of the First Book of Horace. The reason is visible enough in the 'Æneid,' (lib. vi. l. 325, sqq.) where Virgil assigns, not a year, but a century of horrors to the wretched ghost, whose late tenement is so circumstanced. In all these hints we discern so many scattered remnants of a once extensively received doctrine. The classical faith, dry now like the bed of some ancient sea, seems to have run out in driblets, of which the following is an example:—

St. Patrick's purgatory takes its name from a curious legend of Ireland concerning a cave said to have been dug by Ulysses. Its situation is in an island on the 'Liffer,' in the county of Donegal. Camden describes it as "a narrow vault celebrated for the appearance of certain spectres and frightful figures, or rather for some religious horror." "The present inhabitants," he continues, "call it *Ellan n' fradadory*, or the 'island of purgatory' and 'Patric's Purgatory.' They affirm with

a pious credulity, that St. Patric the apostle of Ireland, or some abbot of that name, obtained of God by his earnest prayers, that the pains and torments which await the wicked after this life, might be here set forth to view, in order, the more easily, to recover the Irish from their sinful state and heathenish errors." This cave being called 'Reglis' in the life of St. Patrick, is supposed to be the 'Regia' mentioned by Ptolemy, but another place in the same island is supposed to be alluded to in the lines of Necham, as 'Brendan's Purgatory.'

> "Here constant fame asserts there is a place
> To Brendan sacred, with a flashing light;
> Here souls through Purgatory's fires may pass,
> To fit them for the Almighty Judge's sight."

The Purgatory of the Calmucks is described by Bergmann. The souls consigned to it are tormented by hunger and thirst. If they attempt to drink, sabres, lances, and knives threaten them on all sides, and at the very appearance of food their mouths shrink to the size of a needle's eye, and their swallow is not larger than a thread. Trees on which hang beautiful fruits tempt their eyes; they stretch forth their hands and they disappear again, or if they pluck the fruit, and are permitted to take it in their mouths, it turns to ashes!

Dante's vision of purgatory demands a far more thoughtful notice than our present limits will permit. We can but refer to it, and, not stooping to any meaner name, herewith conclude. [E. R.]

PART III.

THE EXERCISE OF OCCULT POWER.

AUGURY.

The history of augurs before their introduction to Rome, as an established priesthood, is involved in deep obscurity. We know that the name of the new city was decided by the respective auguries of the twin-brothers who founded it; and that on the institution of the three original Roman tribes, Romulus appointed one augur to belong to each. The discipline is supposed to have been borrowed from Etruria, the fruitful mother of most Latin superstitions. Numa confirmed this institution of his predecessor; and Servius Tullius, it

is thought, when he added a fourth urban tribe, added also a fourth augur to the college. At first they were all patricians, but in the progress of the Roman democracy to power, the ambitious spirit of the tribunes succeeded in invading the exclusive rights, even of the priesthood. In the year of Rome 454, it appears from the account of Livy (x. vi.), that the number of augurs had been reduced by death to four. There is an obscurity in the words of the historian, which leaves it doubtful what was the precise number of augurs at that time; but it is quite clear that, whatever it was, it was an uneven number, and a multiple of the original number, three. The speech of Decius Mus, who obtained a participation in sacerdotal honours for the plebeians, is still preserved; and is a fine specimen of popular oratory. After its delivery five plebeian augurs were incorporated with the college, which was thus increased to nine. It has been said ('Alex. ab Alex.' v. 19), but apparently without authority, that a *senatus consultum* at the same time provided against a greater extension. However this may be, Sylla, in his dictatorship, again enlarged them to fifteen (Liv. *Ep.* lxxxix.); beyond which number they were never afterwards increased under the republic.

On their first institution the augurs were probably chosen at the *Comitia Curiata*. The election afterwards appears to have been confined to their own body. This privilege was wrested from the college, in the year of Rome 651, by the Tribune Cn. Domitius Ænobarbus, an ancestor of the Emperor Nero. On account of a private pique against the pontifices, who had excluded him from the place which his father held among them, he proposed a law by which the right of sacerdotal election was transferred to a select part of the people. Sylla abrogated this law; and it afterwards underwent a variety of repeals and restorations from the tools of Julius Cæsar, Antony, and Pansa, until Augustus, for the last time, entirely destroyed its power. Henceforward permission was granted to the emperors to constitute the colleges of priests at their own pleasure, and the augurs continued to flourish till the days of Theodosius.

Romulus himself enjoyed the dignity of an augur: and Cicero, in his book on divination, records that the king was excellently skilled in the art. The same writer has stated that in the earlier days of the republic it was customary to send six sons of the most eminent patricians to Etruria to be educated in the discipline of augury. The custom was confirmed by a decree of the senate; and Fæsulæ, the modern Florence, was the nurse of those who were to penetrate the mysteries of futurity.

The priesthood continued for life; and so great was its dignity, that no crime, however atrocious, and however clearly proved, could lead to deprivation. For this singular privilege Plutarch ('Problem. Rom. 99') assigns three reasons. First, that the Romans wished

none but augurs to be privy to the mysteries of their religion; secondly, that the oath of secrecy which bound the augurs, would be no longer binding upon one who was reduced to the rank of a private citizen; and thirdly, that the title being one of art, not of honour, as it was impossible to take away the art, it would be absurd to take away the title. Nevertheless, there were circumstances, according to the same author, which might suspend an augur from active ministry. An open wound or sore rendered an augur unclean. The gods were not to be approached by those whose bodies were polluted, or whose minds were disturbed; and as the priest so affected was not permitted to officiate, so birds, if similarly diseased, were considered to be unfit subjects for augural speculations. To such an extent was this prohibition carried, that auguries were forbidden in those seasons of the year in which the pullets were weak or moulting; and the augurs themselves were carefully prevented from assisting in the rites of sepulture.

The chief augur was styled *magister collegii*, and precedence was always given to age. The duties of the priesthood were prescribed by the 'Lex Auguralis,' still extant in second book of 'Cicero de Legibus:' it enjoined the augurs, as public ministers and interpreters of the sovereign will of Jove, to attend to signs and auspices, and to anticipate the anger of the gods. Among other things they were to superintend sacrifices, and to declare what victims, what rites, and what prayers were necessary for expiation. These and many points of greater or less importance were to be decided not by a single augur, but by the college at large. The ceremonies at magisterial elections were referred to their judgment; and they could vitiate or confirm the appointments, not only of minor officers, but of prætors, consuls, and even dictators themselves. Peace and war was resolved upon according to their responses; and they exercised a control over the public mind, which was without an appeal. So important and so honourable an office was naturally an object of no light ambition, and accordingly some of the greatest names in Rome were enrolled in the college. Fabius Maximus held the dignity for more than sixty years; Cato was a member of the priesthood; Cicero was also initiated, and appears to have been well practised in all its secrets; and Augustus and the succeeding emperors, by placing themselves at the head of this, as of all other sacerdotal bodies, contributed not a little to the stability of their power, by the union of religious with civil supremacy.

The costume of an augur, in the performance of his office, consisted of a robe striped with purple, or scarlet (*trabea palmata*), or a double cloak (*læna*), and a cap of a conical shape. His head was veiled, and in his right hand he carried a smooth staff, the head of which was curved, like an episcopal crosier. This staff, the *lituus*,

was his peculiar badge: its use was to mark out and distribute the several parts of the visible heaven into different houses (*templa*), and to assign precise imaginary limits to the quarters which he referred to right and left. If the sky was thus separated by the hand, the ceremony was vitiated, and no auguries could be deemed sure. The *lituus* was the ancient regal staff, and that of Romulus is said to have had a double curvature, one at each end.

So arrayed the augur proceeded to some elevated spot (*arx* or *tesquum*), and having sacrificed, he either himself uttered a prayer, or repeated the prescribed formulary, to prevent the possibility of any mistake, after some one who deliberately rehearsed it to him. Livy and Varro differ as to the position which he assumed. The former (l. 18) makes him turn his face to the east, so that the south was on his right, the north on his left. In this statement he is corroborated by Dionysius (ii. 5). Varro, on the contrary, places him fronting the south. Whichever way he looked, the parts on his right and left were called respectively *dextræ* and *sinistræ:* those before and behind, *anticæ* and *posticæ*. It is believed that the Etrurians, who divided the heavens into twelve parts, named the west *antica*, because all the movements of the celestial bodies appeared to be towards that quarter. So the east to them would be *postica;* the north, *dextra;* and the south, *sinistra*. Then, with eyes intent upon the sky, amid the silence of the surrounding multitude, lest anything should break or abstract his fixed contemplation, he waited till some bird appeared; carefully noting down the spot from which it first rose, the course it took, its upward, downward, or horizontal flight, and the point at which it was lost sight of. It was not enough that a single augury should be seen; it was necessary that it should be confirmed by a second. Some have stated that the *magister collegii* alone could take the augury in the first instance, and that he was afterwards assisted by one of the minor priests ('Alex. ab Alex.,' xix); but the passage cited from Plutarch, in proof of this assertion, says no more than that it was the chief augur, who performed the inauguration of Numa,—a ceremony which, from its importance, it is most probable he would take upon himself, but which no more implies the exclusion of the other augurs from auguries in general, than the coronation of the kings of England by the metropolitan deprives the other archbishop and the bishops of their episcopal functions.

If, in passing from the *arx*, after the reception of an augury, the priest came to any water, he stooped down, and taking some in the palm of his hands, he prayed that the augury might continue firm, as water was supposed to interrupt its efficacy.

Such appears to have been the oldest and most legitimate augury among the Romans. The art was afterwards distributed into five divisions, each of which was equally subject to the decision of the

augurs. The first was from appearance in the heavens, as thunder and lightning, meteors, comets, &c. Prosperous auguries of this kind were thunder or lightning on the left, because whatever comes to us from the skies, on our left, is sent by the gods from their right. The Persians and the Greeks, on the contrary, looked on thunder from the right as favourable (Xen. *Cyr.* 1, Il. ii. 353). Again, fortunate signs were deducible by lightning shot from the east, and returning again after a circuit of the sky to the same quarter, a portent which is said to have occurred to the dictator Sylla; or if it struck the earth and seemed to rebound. Lightning in the day-time was attributed to Jupiter, in the night to Summanus (Pluto), and such bolts only as Jupiter launched singly, from himself, were esteemed fortunate in popular belief: those which he emitted during the sitting of a council of the gods were of ill omen; but no rules are laid down by which the difference between the two is to be determined. Thunder with reports even in number portended good fortune. Ligthning from north to west was a forerunner of evil; so too was it if accompanied with hail; or if it struck men or temples, or if it descended from a clear sky. Here, again, on this last point, the Greeks thought differently. When Jove thundered to Ulysses from the cloudless serene, the hero, we are told, rejoiced in his heart. ('Odyss.' Υ. 103). Thunder of all kinds vitiated the magisterial election.

The second division of augury referred especially to the notes and the flight of birds. Such birds as gave augury by their chirping were called *oscines* (*os*, a mouth; *cano*, I sing); such as by the flying, *præpetes* (*προπετέσθαι*, to fly forward). The crow, the raven, and the owl were among the former; the eagle and the vulture among the latter: some, as the pye, belonged to both classes. Birds were also otherwise divided,—1st, *sinistræ*, which (*sinebant*) permitted an attempt; for the *oscines* on the left, it is said, were always favourable, ('Alex. ab Alex.,' v. 13); though we know not how to reconcile this belief to the crow of Melibœus (Virg. *Ec.* 1), unless by remarking, once for all, that the whole art of augury appears to have been a juggle and a mass of uncertainty and contradiction. 2d, *Funebres*, ill-omened, which were called also *arculæ* (*arceo*, I drive away), *cliviæ* (*clivus*, a difficulty), *remoræ* (*remoror*, I delay), *inebræ* (*inhibeo*, I stop), *alteræ*, if they interfered with a former good omen, and *volsgræ* (*vello*, I pluck), if by plucking their own feathers they portended ill.

An eagle from the right, particularly if it flew with outstretched and clanging wings, betokened prosperity. Homer in this agreed with the Romans. When Priam set forward to entreat Achilles for the body of Hector, this was the very omen for which, by the advice of Hecuba, he besought Jupiter ('Il.' Ω. 310). An eagle on the right, uttering its note while sitting, was pronounced by an Ephesian

augur to appertain to the fortunes of a man who should fill a public office, since it was a bird of command. The office was to be attended with danger, since other birds attack a sitting eagle; and it was not to be lucrative, since an eagle collected its prey while on the wing. The fate of Xenophon verified these predictions. ('Anab.,' v. 9). The eagle which took off the cap of the elder Tarquin, and placed it again on his head, portended to him his future sovereignty; while the young brood, which was driven from its feed by vultures, and torn in pieces with its eyrie, equally foretold to his proud descendant, his exile and dethronement. Before the abdication of the Syracusan Dionysius, it was said that an eagle had snatched a javelin from the hands of one of his body guards, and after bearing it aloft had dropped it into the sea. Claudius and Vitellius each drew encouragement from an eagle; and a victory, which Domitian had won over Antony, his rebellious lieutenant of Upper Germany, though the field of battle was 2,500 miles distant, was announced at Rome on the very day of the triumph itself, by an eagle which alighted on the conqueror's statue and uttered cries of joy—nay, some spectators, of warmer imagination, believed that the head of the traitor had been borne in the talons of this auspicious bird. (Suet. *Dom.* 6).

A concourse of crows, vultures, and eagles, hovered above the troops of Brutus and Cassius as they took post at Philippi (Dion. xlvii.), and the same birds spake a note of fearful preparation to Lepidus, by thronging the temples of the genius of Rome and of Concord. Cranes, if they were diverted from their flight and turned backward, had already snuffed the storm, and were a sign of woe to mariners ('Georg. i. Æn. x.'). The stork is believed by the commentators to have been an omen of concord; but the belief, perhaps, is founded on misapprehension of a passage in Juvenal. The falcon gentle, as the gamesters of the hood and bell would term it, betokens marriage and rich pastures. It was cited by the soothsayer Theoclymenus as favourable to Telemachus (Od. o. 525), and the poet finds no bird of better omen to which he can liken his hero, when he is rushing on to the destruction of Hector ('Il.' x. 139). A falcon, too, *capys*, in the Tuscan language, gave its name to Capua. The pye, the nightingale, and the heron were prosperous if they flew towards either pole; but as Pliny (ii. 7,) confidently believed that the heron had but one eye, perhaps he was not more informed upon its celestial than upon its physical habits. Swallows were the precursors of misfortune; they sat on the tent of Pyrrhus, and on the mast of Antony. When the Syrian Antiochus was about to join battle with the Parthians, he disregarded the admonition of a swallow's nest in his pavilion, and paid for his incredulity, or his carelessness, with no less than his life. The dove in company was longed for, when single it was despised. Sailors loved the swan, but she

was naught to landsmen. The evening crow of the cock struck joy upon the ears of the listener; but evil were his stars who heard the hen attempt to emulate her mate. Of all birds the owl was the most hateful if it screeched; not so if it was merely seen.

Augury, by the feeding of chickens, was the third division of the art. The 'pullarius,' or feeder, had the charge of the 'cavea,' or coop. At the earliest break of dawn, the strictest silence being preserved, he threw grain to the birds. If they did not hurry from the coop, or if coming out they disregarded their food, or carelessly pecked and scattered it, or cowered with their wings, or crowed and passed by it, the omen was of infinite terror; on the contrary, an eager haste to devour the grain, especially if from greediness it fell from their beaks and rebounded from the ground, making what was called the 'tripudium solistimum (terram vel solum pavire, *i.e.* ferire),' showed especial favour of heaven. The profane jest of Publius Claudius, who drowned the chickens which refused to eat, bidding them at least then drink their fill, and his subsequent destruction, is recorded by Valerius Maximus (i. 4), and by Cicero ('Nat. Deor.' ii. 3), as a warning to all unbelieving generals. Any fraud practised by the 'pullarius' reverted to his own head. Of this we have a memorable instance in the great battle between Papirius Cursor and the Samnites in the year of Rome 459. So anxious were the troops for battle, that the 'pullarius' dared to announce to the consul a 'tripudium solistimum,' although the chickens refused to eat. Papirius unhesitatingly gave the signal for fight, when his son having discovered the false augury, hastened to communicate it to his father. "Do thy part well," was his reply, "and let the deceit of the augur fall on himself. The 'tripudium' has been announced to me, and no omen can be better for the Roman army and people!" As the troops advanced, a javelin thrown at random struck the 'pullarius' dead. "The hand of heaven is in the battle," cried Papirius, "the guilty is punished!" and he advanced and conquered.

There were many signs to be derived from animals which came under the fourth division of augury. A wolf running to the right with his mouth full, was an argument of great joy (Plin. viii. 22). A wolf in the Capitol was an ill portent, and occasioned its lustration (Liv. iii. 29). The defeat of the Romans at the Ticinus was prognosticated by the entrance of a wolf into their camp, and his escape unhurt, after wounding his pursuers (Liv. xxi. 46); and still greater calamities of the second Punic war were announced, when a more daring animal of the same breed carried away his sword from a sentinel in Gaul ('Id.' 62). A wolf once put a stop to a plan of colonization in Libya, by hungrily devouring the landmarks which had been assigned for the new settlement (Plut. 'in vita C. Gracchi'). But, to make amends for this act, on another occasion, by running

away with a burnt sacrifice from the altar, an animal of the same kind led his Samnite pursuers to the spot afterwards occupied, in commemoration of the chase, by the Hirpini (Festus, ix.). A wolf running away with his slate ('tabula') from Hiero, when a schoolboy, was thought to portend his future greatness.

Swarms of bees, if observed on any public place, as the Forum, or a temple, were carefully noted, and the ill omen which they were supposed to bring was averted with all diligence by repeated sacrifices. Scipio's tent was polluted by them before the battle of Ticinus. The speaking of oxen, an occurrence, if we credit Livy, by no means uncommon, for he has recorded it eight or nine times, betokened same negligence towards the gods, and demanded copious expiation. Now and then a cow dropped a foal instead of a calf (Liv. xxiii. 31), or ran up stairs into the second or third story of a house. Both of these acts were great sources of consternation. Locusts were formidable, not only from the natural devastation which they produced, but from the supernatural vengeance which they threatened. Even the nibbling of mice was not to be disregarded; and it was not only to the divine epics of the starving garreteer (Juv. iii.) that the teeth of these little marauders were addressed, but they sometimes looked for higher game, and indented the golden crown of the Thunderer himself (Liv. xxvii. 23, xxx. 2), nay, their inauspicious squeak deprived Fabius Maximus of his dictatorship (Val. Max. i.). He, whose path, in stepping from his threshold, was crossed by a hare, or a pregnant fox, or a bitch, or a snake, or a weasel, would do well to return home; but if he were fortunate enough to encounter a she goat, let him proceed with a merry heart, and think upon Caranus (Justin, vii.).

The fifth and last division of Augury had respect to 'Diræ,' a word which scarcely admits of a close translation, and which we must be content to render vaguely, prodigies. Of these Livy will furnish the inquisitive with abundance. He may read of lambs with pigs' heads, and pigs with human faces (xxvii. 4), a wonder, which in our own times has been reversed; of weeping images, and bleeding springs, of perspiring gods, and triple-headed donkeys; of armed men and fleets in the skies; of showers of blood, or stones, or flesh, or milk, or chalk; of the mutual transformation of cocks into hens, and hens into cocks; of the shouts of unborn infants foretelling victory from the womb; of double moons and triple suns; of burning seas and fish turned up by the ploughshare; of hermaphrodites; of children eyeless, noseless, single-handed, or elephant-headed; of flying stones, and sweating shields; of gore-dropping wheat-sheafs; of inundations, storms, earthquakes, and eclipses. Each and all of these had its peculiar expiation ('procuratio'), and the skilful augur would forebode to a nicety what each portended.

A sneeze in the morning was ill-omened, and interrupted all the business of the day. At noon it was fortunate: and if it occurred after dinner, a dish must be brought back and tasted, to avert misfortune which otherwise was certain. The sneeze of Telemachus was grateful to the ears of Penelope ('Od. Σ.'), and Xenophon owed his commission to a similar opportune interruption in one of his speeches. The sneeze of Cupid approved the loves of Acme and Septimius (Catullus, 42), and it was only to Hippias, who lost by it both his native land and his grinders, that a classical sneeze has been esteemed unlucky (Herod. vi.)

Flaminius fell from his horse as he approached the banks of Thrasimenus. Augustus put on his left sandal awry on the very morning in which he nearly lost his life by a mutiny. Pompey accidentally threw a black cloak over his shoulders on the day of Pharsalia. Nero gave up his expedition to Alexandria, because his robe caught in the seat as he rose to set out. Caius Gracchus stumbled at his threshold on the morning in which he perished; and the son of Crassus, when he took the field against the Parthians, lost a toe by a similar accident.

These are some among the prophetical signs to which the attention of the augur was directed. Many more may be found in the course of classical reading; and all we may assert, without contradiction, of equal importance, and not less assured certainty. [E. S.]

THE ORACLES.

Whether the first source of Oracles may be traced to the two Theban females sold by the Phœnicians, into Libya and Threspotia, as the father of history would persuade us: (ii. 56,) whether with Diodorus Siculus (v. 67,) we ought to ascribe them to so august an origin as that of Themis, or whether with Isaac the Maronite, cited by Kircher, we should degrade them to a diabolic parentage among the corrupt seed of Cham: ('Œdipus Ægypt.,' tom. i. synt. 3. c. 2. p. 172,) are questions we shall not venture to decide. We rather prefer to adopt the dictum of Professor Daniel Clasen, who has written two learned books on Oracles in general, and one on the Sibyls in particular, in the course of which he assures us, 'id certius est, Oraculorum initium incertum esse.' (i. 5.) "All that can positively be affirmed is the uncertainty in which the beginning of the Oracles is involved." This must be received as no slight admission by a writer who maintains through more than 800 quarto pages, first, with a needless interposition of supernatural agency, that the devil was the prime-mover of all oracles; and secondly, in opposition to much sound historical evidence, as we shall show by and by, that their responses ceased altogether at our Saviour's advent.

The latter position is affirmed by Clasen in the words of Del Rio rather than in his own, the failure of the prophetic gas, which Plutarch had assigned as a cause for the silence of the Oracles, being thus summarily dismissed: the cessation, says the learned Jesuit, "is to be attributed not so much to the deficiency of the exhalation as to the divine virtue of our Lord and Saviour Jesus Christ, who, with his greater strength, has wrested from them their means of deception." ('Disq. Mag.' iv. 2, q. 6, p. 535). We wave the consideration of both reasons alike, the physical one advanced by the Greek philosopher, and the theological, adduced by the divine of Antwerp, and pass on to Clasen's II. book, in which he descends from reasoning to description.

The Oracle of Delphi.—To begin with the Oracle of Delphi. When Jupiter was once desirous to ascertain the central point of the earth, he despatched two eagles, as Pindar majestically styles the birds, in a lost passage of which Strabo (ix. 419,) has preserved the sense; two swans, as Plutarch ('de defectu Oracul.') calls them; or two crows, as they are named by Strabo. The messengers took flight in opposite courses, from sunrise and sunset; and they met at Delphi, which place was thenceforward dignified with the title of Γᾶς ὄμφαλον, the navel of the earth; an 'umbilicus' being represented in white marble within its celebrated temple. (Pausanias, x. 16.) Delphi thus became a place of great distinction, but it was not yet oracular, unless we admit the manifest allegory of Tellus and Daphne, (Pausanias, x. 5,) till the fumes which issued from a neighbouring cave were first discovered by a shepherd named Coretas. His attention was forcibly attracted to a spot round which whenever his goats were browsing they gambolled and bleated more than was their wont. Whether these fumes arose in consequence of an earthquake, or whether they were generated by demoniacal art is not to be ascertained: but the latter hypothesis is thought by Clasen to be the more probable of the two. Coretas, on approaching the spot, was seized with ecstacy, and uttered words which were deemed inspired. It was not long before the danger arising in consequence of the excitement of curiosity among the neighbours, the deadly stupefaction often produced among those who inhaled the fumes without proper caution, and the inclination which it aroused in some to plunge themselves into the depths of the cavern below, occasioned the fissure to be covered by a sort of table, having a hole in the centre, and called a tripod; so that those who wished to try the experiment could resort there in safety. Eventually, a young girl, of unsophisticated manners, became the chosen medium of the responses, now deemed oracular and called Pythian, as proceeding from Apollo, the slayer of Python, to whom Delphi was consecrated. A sylvan bower of laurel branches was erected over the spot, and at length the

marble temple and the priesthood of Delphi arose where the Pythoness, seated on her throne, could be charged with the divine 'afflatus,' and was thus rendered the vehicle of Apollo's dictation. (Diod. Sic. xvi. 26.)

As the oracle became more celebrated, its prophetic machinery was constructed of more costly materials. The tripod was then formed of gold, but the ὄλμος, (Julius Pollux, x.), 'cortina,' or lid, which was placed in its hollow rim, in order to afford the Pythoness a more secure seat, continued to be made of brass. (Plin. xxxiv. 3). When she ascended she was said γενέσθαι παρὰ τῷ θεῷ, and λαλεῖν ἐκ τραπέζης. She prepared herself by drinking out of a sacred fountain, (Castalia), adjoining the crypt, the waters of which were reserved for her only, and in which she bathed her hair; by chewing a laurel leaf, whence she was called δαφνηφάγος (Lycophron); and by circling her brows with a laurel crown. (Aristoph. *in Pluto*, 39). The person who made inquiry from the oracle, first offered a victim, and then having written his question in a note-book, handed it to the Pythoness, before she ascended the tripod (*Scholiast in* Aristoph. *Plutum*); and he also, as well as the priestess, wore a laurel crown. (Livy, xxiii. 11). In early times the oracle spoke only in one month of the year, named 'Byssus,' in which it originated; and at first only on the 7th day of that month, which was esteemed the birth-day of Apollo, and was called 'Polypthonus.' (Plut. 'Quæst. Græcæ,' 9).

Virginity was at first an indispensable requisite in the Pythoness; on account, as Diodorus tells us, of the purity of that state and its relation to Diana; moreover, because virgins were thought better adapted than others of their sex to keep oracular mysteries secret and inviolate. But an untoward accident having occurred to one of these consecrated damsels, the guardians of the temple, in order, as they imagined, to prevent its repetition for the future, permitted no one to fulfil the duties of the office till she had attained the mature age of fifty; they still indulged her, however, with the use of a maiden's habit. (Diod. Sic. 'ut sup.') The response was always delivered in Greek. (Cic. 'de Divin.' ii. 56). When the reader calls to mind some of the many equivocating replies which are everywhere recorded as having been enounced from the tripod, he may perhaps feel surprised that so late a writer as Plutarch should continue to vaunt its infallibility. No words, however, can be stronger than those which he has employed. "As mathematicians call a straight line the shortest possible course between two points, so the answer of the Pythoness proceeds to the very truth without any diversion, circuit, fraud, or ambiguity. 'It has never yet in a single instance been convicted of falsehood.'" ('De Pythiæ Or. Opera,' ii., p. 405. Francofurti, 1620). Τὰ ἐκ Τρίποδος was a proverbial expression for truth.*

* The obscurity and circumlocution of the oracles, however, is explained by Plutarch as a mea-

Oracle of Jupiter Hammon in Africa.—The origin of the name of 'Jupiter Hammon,' and the locality of his oracle, which we shall next briefly consider, are alike disputed. The legend of its foundation by Dionysus on the recovery of his Libyan kingdom, according to his father's prophecy, is related by Diodorus Siculus (iii. 72), and putting aside the wild story told by Herodotus (ii. 42), of the appearance to Hercules of Jupiter, disguised by the ram's head and fleece, the later author soberly contents himself by attributing Hammon's horns to the crest of the helmet which he had worn in battle; a key similar to that which has been applied by others to resolve the marvellous transformations of Proteus. Servius, on the IVth 'Æneid,' thinks that the horns symbolize the *involution* of the responses. The temple of Jupiter Hammon is described by Lucan (ix. 511) poetically; in prose, but perhaps not more authentically, by Q. Curtius (iv. 7), by Strabo (p. 30), and by Arrian (iii., p. 161); and its wondrous fount, from the days of Herodotus to our own, has been warehoused by small poets as part of their stock in trade of sparkling illustrations. It would extend our notice beyond the prescribed limits to enter upon minute description; we can but allude, therefore, to the temple and the golden vessel in which the somewhat nondescript idol of the god was carried abroad by his priests, responding, if he were in good humour, to his votaries, not by speech, but by nodding. (Strabo, xvii., p. 814). Hence, as might be expected, his infallibility derived no slight protection, for since the priests themselves often confessed ignorance of their god's meaning, it was not easy for his votaries to tax him with mistake. The 'Arietinum responsum,' therefore, although certain in itself, usually left those who applied for it in the uttermost uncertainty; and in the end it passed into a proverb, which has been cited by Aulus Gellius (iii. 3), from a lost comedy, the 'Fretum,' even in his days but doubtfully attributed to Plautus:—

> Nunc illud est,
> Quod Arietinum responsum Magnis Ludis dicitur:
> Peribo, si non fecero; si faxo vapulabo.

Everything about this oracle partakes of obscurity; and even the visit of Alexander the Great, an event of sufficient magnitude to entitle us to look for an authentic narrative, is defaced by fable and puerility. The object of that most perilous journey is by no means

sure of precaution, when powerful states and princes went to consult them; for "as Apollo employs mortal men as his servants and prophets, over their safety he must watch, and see that his priests do not come to harm by bad men. He did not wish entirely to suppress the truth, but left its revelations, like a ray of light to shine through, and become softened in verses, for the purpose of removing from it everything harsh and unpleasant. Besides, tyrants and enemies may not learn that which stands before them. For them he enveloped his replies in obscurity and conjecture, which concealed the meaning of the oracle from all others, but revealed it to the questioner without deceit." Equally pointed is the apology which the great moralist puts in the mouth of Serapion for the limping hexameters of the sybils, showing that the expression and metre do not belong to Apollo but to the woman. [E. R.]

clearly explained; for we can scarcely induce ourselves to believe that the Macedonian, "madman" as he might be, either seriously wished to emulate the reputed action of Perseus and of Hercules, or to satisfy any grave doubt which he might entertain as to his own immediate descent from Jove, embodied as a huge serpent: 'Malle Draconis se filium credi quam Philippi clarissimi Regis!' Among the other distinguished votaries of Jupiter Hammon, were Lysander (Plut. *in vitâ*') and Hannibal; the latter of whom obtained a response which brings to mind the Ecbatana of Cambyses, and the "Jerusalem" of our own Harry IV.: Λίβυσσα κρύψει βῶλος τεὸν Ἀννίβαλ δέμας. The juggling oracle by these words did not intimate that the ashes of the banished Carthaginian hero were to find repose in his native country, but in Libyssa, a village of Bithynia, in which place he poisoned himself to escape delivery into the hands of Flaminius. It is but just, however, to Jupiter Hammon to state, that his name as the prophet, on this occasion, is first introduced by Veccius. Plutarch when relating the story, in his 'Life of Flaminius,' does not specify the particular oracle which delivered the response.

Oracle of Jupiter Dodonus, otherwise the Pelasgic Oracle of Zeus.—In passing on to 'Dodona,' we altogether decline the controversy concerning its relative antiquity with Delphi, notwithstanding it has been peremptorily written that the Delphic oracle was founded in A.M. 1638, whereas Deucalion and Pyrrha did not erect the temple of Jupiter at Dodona till A.M. 2492. (Clasen, 309). The prophetic voice at Dodona issued from a single oak, ἐκ δρυὸς ὑψικόμοιο Διὸς (*Od.* T. 297), unless we are to understand Lucian seriously, that a beech tree also gave tongue there: ἡ φηγὸς ἐν Δωδώνῃ αὐτόφωνος ἐμαντεύετο. ('Gallus, ad init.') Boissard, indeed, cuts the knot by affirming that both oaks and beeches were vocal. ('De Divinat.,' p. 89). Bells and copper basins, suspended from the trees, clanged and tinkled at the slightest breath of wind, and perhaps with greater regularity of cadence whenever an oracle was delivered. Whether it was a real dove, or a lady named Peristera, who first officiated as priestess, it is not for us to decide (Herodotus, ii. 55, Pausanias, x. 12), although it may be thought that the question of Herodotus sufficiently conveys its own answer. A fountain of strange virtue near the sacred grove was named 'Anapauomenon,' because it decreased at noon; its water was cold, and like other water extinguished torches if they were plunged beneath, but it possessed also the most unwaterlike power of relighting them if applied to it after extinction. Pliny, (ii. 103), Pomponius Mela, (ii. 3), and Solinus, (7), record the fact, and Lucretius, (vi. 879), undertakes to explain it. The poet fails in his attempt, and St. Augustin takes a shorter mode than is satisfactory to natural philosophers, by referring the cause immediately to God's pleasure, who, as he implies, takes delight in thus puzzling mankind. ('De

Civ. Dei,' xxi. 5—7).* Clasen thinks the general opinion mistaken which supposes Deucalion to have consulted this oracle concerning the restoration of the human race after the deluge. What need was there of such a question, asks the Professor with great simplicity, while his wife was yet alive? It was a matter 'quod sanè ipse scire, potuit,' without applying either to the devil or to a conjuror.

The Oracle of Jupiter Trophonius.—'Trophonius,' at whose oracle we next arrive, according to Pausanias (ix. 37), was the most skilful architect of his day; and in conjunction with his brother Agamedes he plundered the treasury which he had built for Hyrieus, by a trick similar to that which Herodotus (ii. 121) has so amusingly related as practised by the two Egyptian brothers against Rhampsinitus. Concerning the origin of his oracle there are many opinions. Some say he was swallowed up by an earthquake in the cave which afterwards became prophetic (Pausanias, 'ut sup.'); others, that after having completed the adytum of Apollo at Delphi (a very marvellous specimen of his workmanship, which Dr. Clarke thought might at some time be discovered on account of its singularity), he declined asking any specific pay, but modestly requested the god to grant him whatever was the greatest benefit a man could receive; and in three days afterwards he was found dead. (Cicero, 'Tusc. Quæst.' i. 47). Cicero, however, in another place ('De Nat. Deorum,' iii. 22), cites Trophonius as one of the names of Mercury; and Boccaccio, catching the hint, at once finds a Greek etymology in τρέπειν, signifying the versatility of the god of merchants and of thieves. Even if Trophonius had more oracles than one, that with which we are most concerned was at Lebadæ, in Bœotia. (Strabo, ix. 414. Pausanias, i. 34, ix. 39. Livy, xlv. 27).

This oracle was discovered after two years of scarcity in its neighbourhood, when the Pythoness ordered the starving population, who applied to her, to consult Trophonius in Lebadæa. The deputation sent for that purpose could not discover any trace of such an oracle, till Saon, the oldest among them, obtained the desired information by following the flight of a swarm of bees. (Pausanias, ix. 40.) The responses were given by the genius of Trophonius to the inquirer, who was compelled to descend into a cave, of the nature of which Pausanias has left a very lively representation. The votary resided for a certain number of days in a sanctuary (ἱερόν) of good fortune, in which he underwent customary lustrations, abstained from the hot

* Perhaps it will be admitted that Lassaulx, cited by Ennemoser (ii. 378), is more successful in his explanation. "That extinction and rekindling has perhaps the mystical signification that the usual sober life of the senses must be extinguished, that the prophetic spirit dormant in the soul may be aroused. The torch of human existence must expire that a divine one may be lighted; the human must die that the divine may be born; the destruction of individuality is the awakening of God in the soul, or, as the mystics say, the setting of sense is the rising of truth." There is here indeed a little confusion of ideas, but the track is the right one, and it may be seen that the early philosophers of Greece were not the inventors or credulous propagators of old wives' fables. [E. R.]

bath, but dipped in the river Hercyna; and was plentifully supplied with meat from the victims which he sacrificed. Many, indeed, were the sacred personages whom he was bound to propitiate with blood; among them were Trophonius himself and his sons, Apollo, Saturn, Jupiter, Basileus, Juno Henioche, and Ceres Europa, who is affirmed to have been the nurse of Trophonius. From an inspection of the entrails, a soothsayer pronounced whether Trophonius was in fit humour for consultation. None of the 'exta,' however favourable they might have been, were of the slightest avail, unless a ram, immolated to Agamedes at the mouth of the cave on the very night of the descent, proved auspicious. When that propitious signal had been given, the priests led the inquirer to the river Hercyna, where he was anointed and washed by two Lebadæan youths, thirteen years of age, named 'Hermai.' He was then carried farther to the two spring-heads of the stream; and there he drank first of Lethe, in order that he might forget all past events and present his mind to the oracle as a 'tabula rasa;' and secondly, of Mnemosyne, that he might firmly retain remembrance of every occurrence which was about to happen within the cave. An image, reputed to be the workmanship of Dædalus, was then exhibited to him, and so great was its sanctity, that no other eyes but those of a person about to undertake the adventure of the cave were ever permitted to behold it. Next he was clad in a linen robe, girt with ribbons, and shod with sandals peculiar to the country. Respecting costume, Maximus Tyrius differs from Pausanias; he speaks either of entire nakedness or of a purple mantle. ('Diss.' xxvi.) The entrance to the oracle was a very narrow aperture in a grove on the summit of a mountain, protected by a marble parapet about two cubits in height, and by brazen spikes above it. The upper part of the cave was artificial, like an oven, but no steps were cut in the rock, and the descent was made by a ladder brought to the spot on each occasion. On approaching the mouth of the adytum itself the adventurer lay flat, and holding in each hand some honeyed cakes, first inserted his feet into the aperture, then drew his knees and the remainder of his body after them, till he was caught by some hidden force, and carried downward as if by a whirlpool. The responses were given sometimes by a vision, sometimes by words; and a forcible exit was then made through the original entrance, and in like manner feet foremost. There was only a single instance on record of any person who had descended failing to return, and that one deserved his fate; for his object was to discover treasure, not to consult the oracle. Immediately on issuing from the cavern, the inquirer was placed on a seat called that of Mnemosyne, not far from the entrance, and there the priests demanded a relation of everything which he had seen and heard; he was then carried once again to the sanctuary of good fortune, where he remained for some

time overpowered by terror and lost in forgetfulness. By degrees his former powers of intellect returned, and, in contradiction to the received opinion, he recovered the power of smiling. "I write," continues Pausanias, "not only from hearsay, but matters which I have seen occur to others, and of which I myself have made experiment when I went to consult Trophonius." (ix. 39.)

This pointed assertion effectually disproves the notion that a visitor of the cave of Trophonius never smiled after his return. It is probable that the gloom, the mephitic vapours, and perhaps some violence from the priests which he encountered in his descent, might seriously affect his constitution, and render him melancholy; and thus Aristophanes strongly expresses terror, by an expression in 'The Clouds' which became proverbial,

"ὡς δέδοικ' ἐλῶ
εἴσω καταβαίνων ὥσπερ ἐς Τροφωνίου."—507.

One man, indeed, is noticed by Athenæus (xiv. 1,) who did not recover his power of smiling till assisted by another oracle. Parmeniscus of Metapontum finding himself thus wofully dispirited, went to Delphi for a remedy, and Apollo answered that he would find a cure if he resorted to his mother. The hypochondriac interpreted this response as relating to his own native country; but on being disappointed in his hope there, he sought relief in travelling. Touching by accident at Delos, he entered a temple of Latona, and unexpectedly casting his eyes upon an idol of that goddess (Apollo's mother) most grotesquely sculptured, he burst into an involuntary flood of laughter. Of other recorded descents into the cave of Trophonius, that of Timarchus, described by Plutarch, ('de Socratis Genio; Opera,' ii. 590,) is dismissed by the writer himself as a fable, ὁ μὲν Τιμάρχου μῦθος ἔτος. That of Apollonius Tyanæus (Philostratus, iv. 8,) was an irruption, not a legitimate visit. The impostor appears to have bullied the priests, and to have done exactly according to his pleasure both above and below ground.

Dr. Clarke in his visit to Lebadæa found everything belonging to the hieron of Trophonius in its original state, excepting that the narrow entrance to the adytum was choked with rubbish. The Turkish governor was afraid of a popular commotion if he gave permission for cleansing this aperture. Mr. Cripps, however, despite the fear of becoming permanently ἀγελάστος, introduced the whole length of his body into the cavity, and by thrusting a long pole before him found it utterly stopped. The waters of Lethe and Mnemosyne at present supply the washerwomen of Lebadæa. We must not part from the cave of Trophonius without an allusion to Addison's dream. Few of the 'Spectators' exhibit more graceful humour than that number (599,) in which he approaches the

precincts of the oracle, and the melancholy charm which clouded the brow of others has been powerless with him. But it must be remembered that he awoke before he stepped within the entrance.

Oracles of Delos and Branchus.—The oracle of 'Delos,' notwithstanding its high reputation, had few peculiarities which need detain us: its virtue was derived from the nativity of Apollo and Diana in that island. At Dindyma, or Didyma, near Miletus, Apollo presided over the oracle of the 'Branchidæ,' so called from either one of his sons or of his favourites, Branchus of Thessaly, whom he instructed in soothsaying while alive, and canonized after death. The responses were given by a priestess, who bathed and fasted for three days before consultation, and then sat upon an axle or bar, with a charming-rod in her hand, and inhaling the steam from a hot spring. (Jamblichus, xx.) Apollo Dindymæus was one of the few gods to whom the Roman law allowed the privilege of being a Legatee. ('Ulpiani Fragm. Tit.' 23, § 5.) Offerings and ceremonies were necessary to render the inspiration effectual, including baths, fasting, and solitude, and Jamblichus censures those who despise them.

Oracle of the Clarian Apollo at Colophon. — At Claros, near Colophon, was the oracle of the 'Clarian Apollo,' delivered by a priest selected for the most part out of a Milesian family, who prophesied after drinking the water of a subterraneous fountain, which while it gave insight into futurity, at the same time shortened the term of life. (Pliny, ii. 103.) It had also the enviable quality of inspiring with verse those who were before illiterate, as Germanicus found by experiment upon its guardians. 'Tum in specum degressus (sacerdos) haustâ fontis arcani aquâ ignarus plerumque literarum et carminum edit responsa versibus, compositis super rebus quas quis mente recepit.' (Tacitus, 'Annal.' ii. 54.) The response to Germanicus was inauspicious, and we learn from Strabo that it was one of the latest delivered by the Clarian oracle. (xiv. p. 642.) Jamblichus, speaking of this water, ('De. Myst. Æg.' iii. 2,) represents that it is not to be considered as divinely inspired, but that it prepares and purifies the light of the spirit. It was only allowed to be drank after an arduous ordeal of religious exercises, which few perhaps could undergo.

Egyptian Oracles.—In Butus, on the Sebennytic mouth of the Nile, stood an oracle of Latona. (Herod ii. 155). It had the merit of predicting the death of the insane tyrant Cambyses. Herodotus speaks also of other Egyptian oracles; one of Jupiter in Heliopolis (ii. 8), others of Diana, of Mars, of Minerva, and of Hercules. (ii. 83.) Apis, the sacred bull, was supposed to be oracular, as he received or rejected food from the hand of a votary; and he plainly announced calamity to Germanicus by disdaining his offering. (Pliny, viii. 46.)

Oracle of Amphiaraus, near Thebes.—In the temple of Amphiaraus

at Oropus, on the frontiers of Bœotia and Attica, oracular dreams were given to those who slept upon the skin of a ram which they had previously sacrificed. The priests were the interpreters, after a day's abstinence. The fountain belonging to this oracle was a second Pactolus to its sacerdotal establishment. No rite was performed in it, nor was it used for lustrations, but its waters proved an unfailing source of substantial profit. Every patient who consulted Amphiaraus respecting any disease, and who was satisfied with the oracle's prescription, threw a piece of gold into the consecrated spring before his departure. (Pausanias, i. 34.)*

Numerous other Oracles.—The minor oracles, of which little more is known besides the names, were numerous, and these we may be allowed to omit. The largeness of their number may be determined from a passage in Tertullian's tract, 'De Animâ,' in which, after noticing four or five of the chief oracles, he proceeds, "Cætera cum suis et originibus et ritibus, et relatoribus, et cum omni deinceps historiâ somniorum Hermippus Beritensis quinione voluminum satiatissimè descripsit." (P. 290). Plutarch also has spoken of Bœotia singly as being ἕνεκα χρηστηρίων πολύφωνος ('De Defect. Or.' 411). One oracle of Bacchus in Thrace, however, is of too jovial a nature to be dismissed altogether in silence. The statue of the jolly god was inscribed with the words 'Infucata veritas,' for which Clasen would not inaptly substitute 'In vino veritas;' since the priests, having first listened to the question of the worshipper, filled themselves to the brim with wine, together with which they affected to imbibe the fumes of prophecy. "Quo facto aliquid murmurabant vel loquebantur quod habebatur pro oraculi responso." The authority which Clasen cites for this story is Maiolus in his 'Dies Caniculares,' p. 361.

Cessation of Oracles.—Lucian has treated the extinction of oracles with great humour, as a subject of much congratulation to Apollo. "How troublesome," he says, "must have been the incessant duty of the soothsaying god; how stunned must have been his ears with hourly inquiries. First, he was obliged to be at Delphi, then he must run post haste to Colophon, cross over to Xanthos, return to Claros, look in at Delos, and hurry on to the Branchidæ. Wherever, indeed, any one of his ghostly interpreters chose to sip holy water, nibble the laurel, and mount the tripod, thither must Apollo resort with all diligence and obsequiousness, or good bye to his reputation." ('Bis accusatus, ad init.') That at our Saviour's birth

* This oracle was consulted chiefly by invalids, who had the remedies of their diseases revealed to them in sleep, after being duly prepared. The fee was not unfairly earned, for there is no reason to suppose that the remedies were less effectual than those of our modern clairvoyantes. A similar consulting temple, built over a cave like that of Trophonius, is mentioned by Strabo, who says that the priests slept for the invalids, though the latter sometimes accompanied them. It was dedicated to Pluto and Juno. The numerous temples of Æsculapius were of the same kind. [E. R.]

"the oracles were dumb," was long a received article of belief, a doubt concerning which would have savoured of profaneness; and the splendid use which Milton has made of that fancy in his 'Ode on the Nativity,' reconciles us to its existence. But, in truth, it is no more than a fancy; and one which, instead of elevating the majesty of Heaven, must tend to its degradation in the eyes of the soberly pious. Without attributing this cessation to Divine agency, there were obvious reasons for its occurrence, which was not sudden but gradual. Most of these institutions had grown corrupt, and as men became less ignorant, they were less easily deceived. The frauds which Eusebius notices as revealed by the confessions of Pagan priests in the reign of Constantine ('Præparatio Evangelica,' iv. v. vi.), must have been long suspected, if not in many instances discovered, and must, consequently, have tended greatly to render oracles contemptible. The parallel which such instances afford to the impostures laid open by the visitations of many of our own religious houses at the Reformation cannot fail to strike the most inattentive reader.

Van Dale (a Dutch writer of the last century, whose work was presented to the French in a lighter form by Fontenelle in his 'Histoire des Oracles'), has cited innumerable authorities to disprove the common opinion, that oracles ceased at the birth of Christ. Among them are no less distinguished writers than Tacitus, Philostratus, Lucian, Strabo, Juvenal, Suetonius, Martial, Statius, Pliny the younger, Tertullian, Herodian, Plutarch, Dion Cassius, Capitolinus, Trebellius Pollio, Zosimus, Sozomen, and Ammianus Marcellinus ('Diss. I. de Orac.' pp. 87–117), all of whom have incidentally mentioned oracular responses as existing in their own days. It would detain us far too long if we were to examine these accounts separately; and the point which is sought to be established by them scarcely requires the citation of anterior testimony if we produce the latest evidence which has been given. Theodoret writes of Julian when he was about to undertake his Parthian war, that εἰς ἅπαντα τὰ κατὰ τὴν Ρωμαίων ἡλεμονίαν χρηστήρια τοὺς εὐνουστάτους τῶν ὑπηκόων ἐξεπέμψεν. (iii. 9.) Julian would not have taken this trouble of sending to all the oracles in his dominions if they had long since been silent; that they were not a few may seem implied by ἅπαντα, and whether the emperor himself believed in them or not, there cannot be a doubt from his anxiety to obtain their sanction, that he knew them to possess influence over the minds of the populace. Macrobius, who flourished yet later, in the reigns of Arcadius and Honorius, speaks of the 'Sortes Antianæ,' in words which distinctly prove that they were consulted as oracles in his time. The idol of the Heliopolitan god, he says, is carried abroad by its priests, 'ferunturque divino spiritu, non suo arbitrio, sed quo Deus propellit ve-

hentes : *ut videmus* apud Antium promoveri simulacra Fortunarum *ad danda responsa.* Saturnalia, i. 23.'

Bayle says less on oracles than might be expected, but that little is pungent. The Pagan notions of the Deity, he observes, were as false as atheism itself. After a favourable response from Jupiter, we meet countless instances of application to Apollo as the judge *de dernier ressort;* and many gods were consulted, just as we consult many advocates concerning a lawsuit, in order that we may obtain the surest opinion by comparison. *Tot capita tot sensus.*

In times much more modern, a whimsical mention of an oracle occurs in the biography of Johannes Scotus Erigena, a monk of St. David's, who taught logic, music, and arithmetic at Oxford, in the reign of Alfred. It should be premised that doubts exist concerning the name, the native country, and the identity of this excellent professor; and we are indebted for our principal knowledge of him to the industry of Anthony à Wood, who has transcribed his account from the MS. 'Glossæ' of Roger Bacon on Aristotle's tract 'de Secretis Mulierum,' preserved in the library of Christ's Church, Oxford. (1616, D. 3, 17.) Bacon, who calls Erigena Patricius, says that he was a most skilful and faithful interpreter of tongues, to whom we are indebted for some true copies of certain works of Aristotle obtained in the manner related below. Erigena had been a great traveller, and "he tells us, also, that he left no place or temple in which the philosophers were wont to compose and repose their secret works, which he had not thoroughly searched when he was in Greece and other Eastern parts of the world. There was not also any learned man whom he believed to have some knowledge in philosophical writings but he sought him out. At length, coming to the oracle of the sun which Æsculapides built, he found therein a solitary man most learned in philosophy and in wit excellent, to whom applying himself as much as he could, did in the result supplicate him that he would communicate to him the secret writings of that oracle, &c. With some consideration he promised to do it; and being as good as his word, Patricius found among them the work which he desired, and for which he had purposely journied to that place, namely, Aristotle's Book called 'Secretum Mulierum;' which being obtained, he retired with great joy, and gave many thanks to God for it." The real version of the story probably is, that Erigena discovered the MS. in a temple in Greece; for even honest Anthony is startled by the oracular portion of the narrative. "Without doubt," he remarks in a note, "our famous friar is here mistaken, for oracles were long before the time of Erigena ceased." ('Hist. and Ant. of Univ. of Oxford,' i. 40, by Gutch). Aubrey, however, cannot so easily relinquish the marvel, which gains not a little by transfusion into his pages. "Johannes Scotus Erigena, when he was in Greece,

did go to an oracle to inquire for a treatise of Aristotle, *and found it by the response of the oracle.* This he mentions *in his works lately printed at Oxford!*" ('Miscellanies, Oracles.) For an amusing supplement to this subject, however, we may refer the scholar to the 'Parodies on Ancient Responses,' delivered by an imaginary modern oracle, in a satirical dialogue by Cælus Calcagninus, 'Oraculorum Liber; Opera,' (640.) [E. S.]

THE MAGI

may be described, in a word, as the high priests of ancient Persia, and the profound cultivators of the wisdom of Zoroaster. They were instituted by Cyrus when he founded the new Persian empire, and are supposed to have been of the Median race. Schlegel says ('Philosophy of History,' Lecture vii.), "they were not so much an hereditary sacerdotal caste, as an order or association, divided into various and successive ranks and grades, such as existed in the mysteries—the grade of apprenticeship—that of mastership—that of perfect mastership." In short, they were a theosophical college; and either its professors were called indifferently 'magi,' or magicians, and 'wise men,' or they were distinguished into two classes by those names.

"The magi," says the author of ZOROASTER, in the 4to edition of the 'Encyclopædia Metropolitana,' "were the priests and philosophers of the ancient Persians, distinguished not only for their knowledge of theology, but also for their intimate acquaintance with the secrets of nature.

> Ille penes Persas *Magus* est qui sidera novit,
> Qui sciat herbarum vires, cultumque deorum.

"Their name, pronounced 'Mogh' by the modern Persians, and 'Magh' by the ancients (Jer. xxxix. 3, 13), signified 'Wise,' as appears from Daniel v. 11, compared with Jeremiah xxxix. 3; and such is the interpretation of it given by the Greek and Roman writers. (Hesychius, v. Μάγος, Apuleius, 'Apol' i. Porphyr. 'de Abstinentiâ,' iv., fol. 92.) Stobæus (p. 496) expressly calls the science of the magi (ἡ μαγεία) the service of the gods (θεῶν θεραπεία), so Plato ('in Alcibiade,' 1). [According to Ennemoser, "Magiusiah, Madschusie, signified the office and knowledge of the priest, who was called 'Mag, Magius, Magiusi,' and afterwards 'Magi' and 'Magician.' Brucker maintains ('Historia Philosophica Critica,' i. 160), that the primitive meaning of the word is 'fire worshipper,' 'worship of the light,' to which erroneous opinion he has been led by the Mohammedan dictionaries. . . . . In the modern Persian the word is 'Mog,' and 'Mogbed' signifies high priest. The high priest of the Parsees

at Surat, even at the present day, is called, 'Mobed.' Others derive the word from 'Megh;' 'Meh-ab' signifying something which is great and noble, and Zoroaster's disciples were called 'Meghestom.' " ('Reference to Kleuker and Wachsmuth.') Salverte states that these Mobeds are still named in the Pehivi dialect 'Magoi.'] They were divided into three classes:—1. Those who abstained from all animal food; 2. Those who never ate of the flesh of any tame animals; and 3. Those who made no scruple to eat any kind of meat. A belief in the transmigration of the soul was the foundation of this abstinence. They professed the science of divination, and for that purpose met together and consulted in their temples. ('Cic. de Div.' 99.) They professed to make truth the great object of their study; for that alone, they said, can make man like God (Oromazes), "whose body resembles light, as his soul or spirit resembles truth." ('Porphyr. in vitâ Pythagoræ,' p. 185). They condemned all images, and those who said that the gods are male and female (Diogen. Laertius); they had neither temples nor altars, but worshipped the sky, as a representative of the Deity, on the tops of mountains: they also sacrificed to the sun, moon, earth, fire, water, and winds, says Herodotus (i. 25); meaning, no doubt, that they adored the heavenly bodies and the elements. This was probably before the time of Zoroaster, when the religion of Persia seems to have resembled that of ancient India. Their hymns in praise of the Most High exceeded, according to Dio Chrysostom ('Orat. Borysthen,' 36), the sublimity of anything in Homer or Hesiod. They exposed their dead bodies to wild beasts. (Cicero, 'loc. cit.')" His reference is to Thomas Hyde's 'Historia Religionis veterum Persarum;' and to Kleuker, 'Anhang zum Zend-Avesta.' Leip. 1783.

Schlegel also continues, that it is a question "whether the old Persian doctrine and 'Lichtsage' (wisdom or tradition of light) did not undergo material alterations in the hands of its Median restorer, Zoroaster; or whether this doctrine was preserved in all its purity by the order of the magi." He then remarks, that on them devolved the important trust of the monarch's education, which must necessarily have given them great weight and influence in the state. "They were in high credit at the 'Persiangates'—for that was the Oriental name given to the capital of the empire, and the abode of the prince—and they took the most active part in all the factions that encompassed the throne, or that were formed in the vicinity of the court. In Greece, and even in Egypt, the sacerdotal fraternities and associations of initiated, formed by the mysteries, had in general but an indirect, though not unimportant influence on affairs of state; but in the Persian monarchy they acquired a complete political ascendency." This is only so far of moment to our present subject as it leads to the remark that the whole ancient world was in reality

governed by the Magi, either openly or in secret; and that the reason of their so great power was the high wisdom they cultivated. Religion, philosophy, and the sciences were all in their hands, they were the universal physicians who healed the sick in body and in spirit, and, in strict consistency with that character, ministered to the state, which is only the man again in a larger sense.

The three grades of the Magi alluded to in the passage cited above and from Schlegel, are called by Herber ('Mobed et Destur-Mobed,') the 'disciples,' the 'professed,' and the 'masters.' They were originally from Bactria, where they governed a little state by laws of their own choice, and by their incorporation in the Persian empire, they greatly promoted the consolidation of the conquests of Cyrus. Their fall dates from the reign of Darius Hystaspes, about 500 B.C., by whom they were fiercely persecuted; this produced an emigration which extended to Cappadocia on the one hand, and to India on the other, but they were still of so much consideration at a later period, as to provoke the jealousy of Alexander the Great. It is in all probability to the emigration of the Magi, that we must attribute the spread of magic in Greece and Arabia. [E. R.]

THE CABIRI AND THE ANCIENT MYSTERIES.

So much critical acumen and mystical research has been expended on this subject, and it is so intimately connected with the origin of all mythology, and with the ancient creeds of philosophy and religion, that we can attempt little more than a bare indication of its nature. The Cabiri are often mentioned as powerful magicians, but more generally as the most ancient gods of whose worship there is any record; while their mysteries, called Samothracian, designates the form in which that worship, and the philosophy in which it was grounded, are recognized by antiquarians. The mysteries of Eleusis and Bacchus are of recent date compared with these antique rites, which, in fact, are lost in antiquity, and extend far beyond the historical period. The facts, as stated by Noël, in his very valuable 'Dictionnaire de la Fable,' 4th ed., 1823, are briefly these:—

Pherecides, Herodotus, and Nonnus, speak of the Cabiri as sons of Vulcan, which is the opinion adopted by Fabretti. Cicero calls them sons of Proserpine; and Jupiter is often named as their father, which Noël thinks may be the reason of their identification with Castor and Pollux, known as the Dioscuri. We shall reserve the terms in which Sanconiathon speaks of them for distinct notice. Dionysius of Halicarnassus, Macrobius, Varro, and others, consider them the same as the Penates of the Romans, in which, however, the Venetian Altori is opposed to them. According to his opinion and that of Vossius, the Cabiri were nothing more than the ministers

of the gods, who were deified after their death; and the Dactyli, the Curetes, and the Corybantes, were only other names by which they were known. Strabo regards them as the ministers of Hecate. Bochart, in fine, recognizes in them the three principal infernal deities, Pluto, Proserpine, and Mercury. Such are the conflicting opinions recorded by Noël, which, as we shall presently see, have been regulated somewhat by a more recent author, Mr. Kenrick.

The worship of the Cabiri, if the general belief is to be credited, was originally derived from Egypt, where we find the ancient temple of Memphis consecrated to them. Herodotus supposes that the Pelasgians, the first inhabitants of the Peloponnessus, dwelt first in the isle of Samothrace, where they introduced this worship, and established the famous mysteries, into which such heroes as Cadmus, Orpheus, Hercules, Castor, Pollux, Ulysses, Agamemnon, Æneas, and Philip the father of Alexander, had the honour of being initiated. From their abode in Samothrace, the Pelasgi carried these mysteries to Athens, whence they were conveyed to Thebes. Æneas, after the ruin of his country, in like manner introduced the worship of the Cabiri into Italy, his new home, and there they were invoked in all cases of domestic misfortune, and became the household gods of the people.

We shall notice before concluding the theory of Pococke, who has undertaken to divest these ancient traditions of all mystery. Here it is proper to remark that the name of the Cabiri is generally derived from the Phœnician, signifying powerful gods, and both the Latins and Greeks called them 'Dii Potentes,' or 'Dii Socii,' associated gods. It is probable the esotene or real name was only revealed to initiates. The ancient figures representing them generally convey the idea of power or warlike energy, by a dart, a lance, or a hammer. Here the conclusions of Mr. Kenrick, as we gather them from a somewhat extended criticism in his 'Egypt before Herodotus,' 1841, may be briefly represented as follows:—

1. The existence of the worship of the Cabiri at Memphis under a pigmy form, and its connection with the worship of Vulcan. The coins of Thessalonica also establish this connection; those which bear the legend 'Kabeiros' having a figure with a hammer in his hand, the pileus and apron of Vulcan, and sometimes an anvil near the feet.

2. The Cabiri belonged also to the Phœnician Theology. The proofs are drawn from the statements of Herodotus. Also the coins of Cossyra, a Phœnician settlement, exhibit a dwarfish figure with the hammer and short apron, and sometimes a radiated head, apparently allusive to the element of fire, like the star of the Dioscuri.

3. The isle of Lemnos was another remarkable feat of the worship of the Cabiri and of Vulcan, as representing the element of fire.

Mystic rites were celebrated here, over which they presided, and the coins of the island exhibit the head of Vulcan, or a Cabirus, with the pileus, hammer, and forceps. It was this connection with fire, metallurgy, and the most remarkable product of the art, weapons of war, which caused the Cabiri to be identified with the Cureks of Etolia, the Idæi Dactyli of Crete, the Corybantes of Phrygia, and the Telchines of Rhodes. They were the same probably in Phœnician origin, the same in mystical and orgiastic rites, but different in number, genealogy, and local circumstances, and by the mixture of other mythical traditions, according to the various countries in which their worship prevailed. The fable that one Cabirus had been killed by his brother or brothers was probably a moral mythus representing the result of the invention of armour, and analogous to the story of the mutual destruction of the men in brazen armour, who sprang from the dragon's teeth sown by Cadmus and Jason. It is remarkable that the name of the first fratricide signifies a 'lance,' and in Arabic a smith.

4. The worship of the Cabiri prevailed also in Imbros, near the entrance of the Hellespont, which makes it probable that the great gods in the neighbouring island of Samothrace were of the same origin. The Cabiri, Curetes, and Corybantes appear to have represented air as well as fire. This island was inhabited by Pelasgi, who may have derived this worship from the Phœnicians, and who now mingled it with dogmas and ceremonies derived from the neighbouring country of Thrace and Phrygia, and with the old Pelasgic mysteries of Ceres. Hence the various explanations given of the Samothracian deities, and the number of them so differently stated, some making them two, some four, some eight, the latter agreeing with the number of early Egyptian gods mentioned by Herodotus. It is still probable that their original number was two, from their identification with the Dioscuri and Tyndaridæ, and from the number of the Patæci on Phœnician vessels. The addition of Vulcan as their father or brother made them three, and a fourth may have been their mother Cabira.

5. The Samothracian divinities continued to be held in high veneration in late times, but are commonly spoken of in connection with navigation, as the twin Dioscuri or Tyndaridæ; on the other hand the Dioscuri are spoken of as the Curetes or Corybantes. The coins of Tripolis exhibit the spears and star of the Dioscuri, with the legend 'Cabiri.'

6. The Roman Penates have been identified with the Dioscuri, and Dionysius states that he had seen two figures of ancient workmanship, representing youths armed with spears, which, from an antique inscription on them, he knew to be meant for Penates. So, the 'Lares' of Etruria and Rome.

7. The worship of the Cabiri furnishes the key to the wanderings of Æneas, the foundation of Rome, and the War of Troy itself, as well as the Argonautic expedition. Samothrace and the Troad were so closely connected in this worship, that it is difficult to judge in which of the two it originated, and the gods of Lavinium, the supposed colony from Troy, were Samothracian. Also the Palladium, a pigmy image, was connected at once with Æneas and the Troad, with Rome, Vesta, and the Penates, and the religious belief and traditions of several towns in the south of Italy. Mr. Kenrick also recognizes a mythical personage in Æneas, whose attributes were derived from those of the Cabiri, and continues with some interesting observations on the Homeric fables. He concludes that the essential part of the War of Troy originated in the desire to connect together and explain the traces of an ancient religion. In fine, he notes one other remarkable circumstance, that the countries in which the Samothracian and Cabiriac worship prevailed were peopled either by the Pelasgi or by the Æolians, who of all the tribes comprehended under the general name Hellenes, approach the most nearly in antiquity and language to the Pelasgi. "We seem warranted, then, (our author observes,) in two conclusions; first, that the Pelasgian tribes in Italy, Greece, and Asia were united in times reaching high above the commencement of history, by community of religious ideas and rites, as well as letters, arts, and language; and, secondly, that large portions of what is called the heroic history of Greece, are nothing else than fictions devised to account for the traces of this affinity, when time and the ascendancy of other nations had destroyed the primitive connection, and rendered the cause of the similarity obscure. The original derivation of the Cabiriac system from Phœnicia and Egypt is a less certain, though still highly probable conclusion."

8. The name 'Cabiri' has been very generally deduced from the Phœnician 'mighty,' and this etymology is in accordance with the fact that the gods of Samothrace were called 'Divi potes.' Mr. Kenrick believes, however, that the Phœnicians used some other name which the Greeks translated 'Kabeiros,' and that it denoted the two elements of fire and wind.

These points bring the floating traditions collected by Noël and other compilers into something like order; they likewise support our belief, as stated on another page, in a primitive revelation, the history of which was symbolically represented either by real or fictitious persons, as most convenient, in the Homeric poems, and other remains of antiquity. Mr. Pococke, however, ('India in Greece,' 1852,) seems to reason differently, though it would be easy to convert his argument in favour of our hypothesis. "The 'Cabeiri,'" he says, "are the 'Khyberi,' or people of the 'Khyber;' the 'Corybantes' are the 'Ghor-boud-des,' or people of 'Ghor-bund-land;' all of whom

are 'Pat-aikoi,' or Lunar tribes, that is, Bud'hists." We cannot pretend to represent either the extent of Mr. Pococke's argument, or the learning with which he pursues it: but it must be evident that the transference of names from one region to another, and the proof that Palestine and Greece were colonized from India, would not affect the radical value of those names, or the mystical import of the original symbols. So much it seems necessary to state, because the author we allude to supposes all the mystery must necessarily disappear from this subject when he has pointed out that the 'Dii Potes' of the Greeks and Romans are simply the 'Dii Bodhes' or Budha gods of Hindostan. On the contrary, we are persuaded that whatever new light may be thrown upon these ancient systems of worship, or on the settlements of the primeval nations, it will only bring out in stronger relief the great fact that a community of religious ideas and rites, as well as of letters, arts, and language, really existed in times reaching high above the commencement of history, as affirmed by Mr. Kenrick. This opinion also gathers strength from the German writers cited by Ennemoser, chiefly Schweigger, who resolve the Cabèriac symbols into a system of natural philosophy founded on the knowledge of electricity and magnetism. It would lead us too far to consider these interesting developments, and as the work is accessible to the public, it is almost unnecessary.

In the 'Generations' of Sanconiathon, the Cabiri are claimed for the Phœnicians, though we understand the whole mystically. The line proceeds thus. Of the Wind and the Night were born two mortal men, Æon and Protogonus. The immediate descendants of these were, 'Genus' (perhaps Cain) and Genea. To Genus were born three mortal children, Phôs, Pûr, and Phlox, who discovered fire, and these again begat 'sons of vast bulk and height,' whose names were given to the mountains in which they dwelt, Cassius, Libanus, Antilibanus, and Brathu. The issue of these giant men by their own mothers were Meinrumus, Hypsuranius, and Usous. Hypsuranius inhabited Tyre; and Usous becoming a huntsman, consecrated two pillars to fire and the wind, with the blood of the wild beasts that he captured. In times long subsequent to these, the race of Hypsuranius gave being to Agreus and Halieus, inventors, it is said, of the arts of hunting and fishing. From these descended two brothers, one of whom was Chrysor or Hephæstus (perhaps Tubal-Cain or Vulcan); this Hephæstus exercised himself in words, charms, and divinations; he also invented boats, and was the first that sailed. His brother first built walls with bricks, and their descendants in the second generation seem to have completed the invention of houses, by the addition of courts, porticos, and crypts. They are called Aletæ and Titans, and in their time began husbandry and hunting with dogs. From the Titans descended Amynus (per-

haps Ham) and Magus, who taught men to construct villages and tend flocks; and of these two were begotten Misor (perhaps Mizraim), whose name signifies Well-freed; and Sydic, whose name denotes the Just; these found out the use of salt. We now come to the important point in this line of wonders. From Misor descended Taautus (Thoth, Athothis, or Hermes Trismegistus), who invented letters; and from Sydic descended the Dioscuri, or Cabiri, or Corybantes, or Samothraces. These, according to Sanconiathon, first built a complete ship, and others descended from them who discovered medicines and charms. All this dates prior to Babylon and the gods of Paganism, the elder of whom are next introduced in the 'Generations.' Finally, Sanconiathon settles Poseidon (Neptune) and the Caberi at Berytus; but not till circumcision, the sacrifice of human beings, and the pourtrayal of the gods had been introduced. In recording this event, the Caberi are called husbandmen and fishermen, which leads to the presumption that the people who worshipped those ancient gods were at length called by their name.

After all that has been written, perhaps the symbol of Vulcan and the Cabiri may be studied with most effect in the Mosaic Scriptures. Among the Harleian MSS. is a copy of the constitution of an ancient body of Freemasons, prefaced by a short history, commencing as follows:—"If you ask mee how this science was first invented, my answer is this: That before the general deluge, which is commonly called Noah's flood, there was a man called Lemeck, as you may read in the 4th of Genesis, whoe had twoe wives, the one called Adah, the other Zilla; by Adah hee begot twoe sones Jabell and Juball, by Zilla hee had a sonne called Tuball and a daughter named Naahmah; these fower children found y^e^ beginning of all y^e^ craft in the world; Jabell found out geometry and hee divided flocks of sheep and lands; hee first built a house of stone and timber; Juball found out musick; Tuball found out the smyths trade or craft alsoe of gold, silver, copper, iron, and steele, &c." ('MS.' 1942.) This Tubal or Tubalcain we may pretty safely identify with Vulcan, the symbol of material art, or of the man understanding and working in nature. It is only in the interpretation of this symbol, and its connection in Genesis, that we can ever hope to discover the beginning of the ancient mysteries, and of that system of religion and philosophy that overspread Asia and Greece. In working such a problem, the births of these "fower children" must be looked at as so many successive manifestations of the spirit in man, producing, in fine, the Greek understanding, and the magic of Samothrace and Thessalonica. Naahmah, the last born, is the virgin Wisdom, that lies deepest in human understanding; and hence the mystic prophecy that Tubalcain, in the last days, shall find his sister Naahmah, who shall come to him in golden attire.

The mysteries of the Cabiriac worship were celebrated at Thebes and Lemnos, but especially in the isle of Samothrace: the time chosen was night. The candidate for initiation was crowned with a garland of olive, and wore a purple band round his loins. Thus attired, and prepared by secret ceremonies (probably mesmeric), he was seated on a throne brilliantly lighted, and the other initiates then danced round him in hieroglyphic measures. It may be imagined that solemnities of this nature would easily degenerate into orgies of the most immoral tendency, as the ancient faith and reverence for sacred things perished, and such was really the case. Still, the primitive institution was pure in form and beautiful in its mystic signification, which passed from one ritual to another, till its last glimmer expired in the freemasonry of a very recent period. The general idea represented was the passage through death to a higher life, and while the outward senses were held in the thrall of magnetism, it is probable that revelations, good or evil, were made to the high priests of these ceremonies. The connection of magical power with the traditions of the Cabiri will thus become easy of comprehension, and it is singular, as showing the same disposition in human nature at a far distant period, that the highest degree of initiation in the secret societies of illuminati, at the period of the French revolution, took its name from Clairvoyance. [E. R.]

WITCHCRAFT.

In modern times, a wizard or witch is used to denote a person who, by the agency of evil spirits, performs some operation beyond the ordinary powers of humanity. The belief in the existence of such persons arose in the middle ages, and was probably derived from the wild and gloomy mythology of the northern nations, amongst whom the fatal sisters, and other impersonations of destructive agency in a female form, were prominent articles of popular belief. The delusion was strengthened and confirmed by the translation of the Bible into the Western languages, a doubtful version of the original text having led people to suppose that there was positive evidence for the existence of such beings in Scripture. The Hebrew word 'Mekaseephah,' translated "witch," literally signifies a dabbler in spells, amulets, poisons, and incantations, corresponding with the Latin 'venefica;' to which character the profession of fortune-telling has been found annexed from the earliest ages. Against such the punishment of death was probably denounced by Moses, not merely because witches were cheats who practised on the credulity of mankind, but still more because they insulted the majesty of the true God, by pretending to the power of divination, and because they corrupted the people by introducing practices borrowed from idolatrous nations. In fact all

the denunciations against witchcraft and enchantment in the Old Testament are combined with condemnation of idolatrous practices; and it is notorious that the chief delusions of paganism were connected with pretended arts of foretelling events.

The modern witch was a very different character; in addition to the power of prediction, she claimed that of working evil upon the life, limbs, and fortunes of her neighbours. This power, it was vulgarly believed, was acquired by an express compact, sealed with her blood, concluded between her and the devil himself. By the terms of the bond, it was understood that the wizard or witch renounced the sacrament of baptism, and, after a certain term of years, devoted his or her immortal soul to the evil one, without any clause of redemption.

It is evident that the grand postulate of belief in witchcraft is the possibility of direct diabolical agency; accordingly we should require to go back into darker ages for the purpose of discovering what character was attributed to Satan, and how it came to be believed that he could be induced to hold familiar intercourse with the children of Adam. . . . . But besides the legends respecting Satan, and the personal identity which he acquired, another not less powerful cause of the delusion respecting witchcraft, was the belief in the continuance of dæmoniac possession, which was so far encouraged by the Church of Rome that it has placed an office for exorcism amongst its occasional services. At the time of the Reformation, and during the succeeding century, the power of "casting out devils" was claimed as an infallible test of the true church; and the Jesuits loudly asserted that no such power was possessed by any heretical teachers. In reply to them, the Puritans insisted that they did possess such a power, and made very strenuous exertions to have their pretensions recognized by the introduction of a service for exorcism into the Anglican Liturgy. It is singular to find that this strange delusion has continued to our own days; many of the more ignorant Irish believe, at this hour, that the priest alone can drive away the devil; and within the memory of man, protestant parents applied to a priest to drive out the evil spirit which they believed had possession of their child, simply because it was subject to epileptic fits. On the other hand, the earlier volumes of the 'Methodist Magazine' and 'Wesley's Journals' abound with strange tales of witchcraft and dæmoniacal possession, the evils of which were removed by the prayers of the preachers.

Before devils could be "cast out," it was clearly necessary that they should "get in;" and this being once perceived, the connection between dæmoniacal possession and witchcraft was easily established. It was asserted that the wizard or witch sent one or more familiar spirits to possess the families of those who had provoked their indig-

nation; and as witches were believed to be irritable and capricious, so they were said to inflict hellish torments on their unfortunate victims from the most trifling and absurd causes. In 1484 Pope Innocent concentrated all the elements of superstitious belief in exorcism, dæmoniacal possession, and witchcraft, into his celebrated bull, which may be said to have created the crime it was designed to check.* This precious edict was followed by a commentary, both theological and juridical, which left the absurdity of the original far behind, but which was soon adopted as a text-book by those who adopted the new profession of exorcist and witchfinder.† Pope Alexander VI., whose name, Borgia, is identified with every criminal abomination, renewed the bull against witchcraft; had Satan been really in the field, he might have been astonished at this mutiny in one who had so much served his cause. The race of witches suddenly appeared to increase and multiply until it replenished the earth. Spies, informers, inquisitors, and exorcists multiplied in the same proportion; the rack was in constant exercise to extort confession, and piles were ever ready to burn those whom torture had driven to confess. In one quarter of the year 1515, five hundred witches were burned in Geneva alone; more than a thousand were burned within a year in the diocese of Coma: a single inquisitor, Remigius, boasted of having burned nine hundred in Lorraine; but his performances were exceeded by the celebrated informer, 'Trois Echelles,' who denounced to Charles IX. not less than three thousand of his pretended associates. Similar horrors, and even to a greater extent, were enacted in Germany; protestants and catholics actually vied with each other in the extent to which they carried these cruelties; and on the most moderate computation, not less than one hundred thousand victims were sacrificed within the empire while the popular mania lasted.

The earliest statute against witchcraft in England appears to have been enacted in the reign of Henry VI., and additional penal laws were passed by Henry VIII., Elizabeth, and James I. It is, however,

* There had been previous bulls directed against various practices of sorcery, and especially one in 1317, by Pope John XXII., who complains that his own physician and his courtiers had "given themselves over to the devil, and had conjured evil spirits into rings, looking-glasses, and circles." In 1398 also, the doctors of the Sorbonne published a list of articles against the same arts; and in 1404, a Synod was held at Langres especially to check them. The bull of Innocent VIII., mentioned in the text, introduced the terrible Courts Extraordinary, presided over by three sorcery Inquisitors, that spread such consternation through Germany and other parts of Europe. It was the commencement of a reign of terror. Heresy and sorcery were confounded together; personal liberty, property, life itself, were no longer secure to any one who fell under the terrible accusations of this tribunal. The circumstances of the times, as Ennemoser has shown, must be admitted in extenuation of these proceedings, for witchcraft was devoutly believed in and dreaded even by the most highly educated and the most powerful in Europe; of this fact the burning of the Maid of Orleans in 1431 affords a sad example. [E. R.]

† This work is generally known as the *Malleus Malificarum*, German *Hexenhammer*, English *Witch-hammer*. It was published by the Sorcery Inquisitors in 1489, who compiled it from all they could discover on the subject of witchcraft, digested into a complete text-book and code of proceeding against those suspected. An extended abstract of this extraordinary book is given in the work of Ennemoser, recently translated from the German, by Mr. Howitt, vol. ii. pp. 158-171. [E. R.]

to the latter monarch that the disgraceful persecution of pretended witches in England must be mainly attributed. During the reign of Elizabeth the Anglican divines, of what would now be called "the high church party," steadily resisted the increasing delusion respecting possession and witchcraft. Dr. Harsnett, who afterwards became Archbishop of York, exposed the pretensions of the celebrated exorcist and witch-finder, Darrel, with a mixture of sound reasoning and caustic ridicule, which forced silence on that impostor and his puritanical supporters. In spite of all the efforts of Bishop Jewel, it is probable that the national delusion would have been crushed by the firmness of the heads of the National Church, had not the first of the Stuarts given the weight of royal authority to the cause of folly and superstition.

At the age of the Reformation, and during the preceding half century, Scotland was sunk into barbarism and ignorance, more profound than existed in any part of Europe. All the visionary and terrific beings of northern mythology, mingled and confounded with the gloomy superstitions and wild dreams of monks and hermits, were received with implicit faith as substantial realities. It would have been impossible to find any one north of the Tweed who doubted that skeletons had danced a saraband at the second marriage of King Alexander II.; that a visionary herald had cited those predestined to fall at Flodden, with all observance of legal forms, from the Market-cross in Edinburgh; or that Cameron, Bishop of Glasgow, had been summoned by a spectral pursuivant to appear before the tribunal of heaven. Never did the witch-mania enter a nation better suited for its reception, as soon appeared when the parliament of the 9th of Mary passed a penal law against witchcraft, avowedly founded on the text of the Levitical law, "Thou shalt not suffer a witch to live," which no one ventured to hint was a clear perversion of the original text. James VI. of Scotland, before he became the First of England, had, with his characteristic love of meddling, taken an active part in several witch-trials, but particularly in the inquisition directed to discover the practice of Cunningham, or Dr. Fian and others, against the royal pedant himself and his Norwegian consort. It is not necessary to enter on a recital of the horrible tortures inflicted upon the accused, some of whom were of high rank, by command of the credulous king; the record of the examinations and trials still remains an everlasting disgrace to the judicial annals of Scotland. It is, however, manifest that a monarch who had taken an active part in such horrors, and had further committed himself by the publication of his notable work, the 'Dæmonologie,' must have come to the English throne decidedly predisposed to foster the popular delusion respecting witchcraft.

The leaders of the Episcopal party had won themselves high and

merited honour by their resistance to the witch-mania during the reign of Elizabeth: but they consented to flatter the prejudices of the king, and, as Bishop Hutchinson declares, accommodated the translation of the Bible to the terminology of the monarch's Treatise on Witchcraft. So strenuous was the king in urging forward his favourite theory, that the subject was brought forward in his very first parliament. In 1604 the great Act of Parliament against witchcraft was passed, and it is recorded that twelve bishops attended the committee while it was under discussion in the House of Lords. The Puritans having got legal sanction for their zeal, urged forward the accusations against witches with renewed vigour during the reigns of James and his unfortunate son; but the Episcopal party, for the most part, discouraged these prosecutions, at least so far as to refuse taking an active part in them. Under the Long Parliament the mania broke out with fiercer intensity than ever; Dr. Zachary Grey declares that he had seen a list of three thousand witches executed during the short supremacy of that body. Cromwell gave to these victims of credulity a brief interval of relaxation, but he could not overthrow a delusion which was supported by such powerful authorities. Both Coke and Bacon took an active part in preparing the statute of James I. against witches; Sir Matthew Hale presided at the trials of those who were accused of the offence, and charged the juries to convict the prisoners; Sir Thomas Browne, the author of a well-known work, designed to expose 'Vulgar Errors,' gave evidence at the trials, strongly asserting the reality of the crime.

After more than forty thousand victims had suffered on this improbable charge, Chief Justice Holt had the manliness to set himself against the torrent, and by his judicial firmness to secure the acquittal of those who were brought before him as witches. The last victims to this accusation in England were a woman and her daughter, the latter only nine years of age, who were hanged at Huntingdon for selling their souls to the devil, and raising a storm by pulling off their stockings and making a lather of soap.* At length, in 1736, the British parliament, to the great annoyance of many ignorant, but well-meaning people, repealed the penal statutes against witchcraft, and thenceforth the fear of witches ceased to be an epidemic, but was confined to those whose minds were fettered by

* The last witch-trial in Germany was somewhat later, namely, in 1749, when the nun, Maria, or Emma Renata, was condemned to the stake, but by special favour was first beheaded. Her pious conduct had caused her to be appointed sub-prioress in the convent of Unterzell, where, at length the sisterhood, according to report, became the subjects of demoniacal possession. Renata adopted the means of cure which have now become familiar to us through the practice of many clairvoyantes and magnetizers, but was at length arrested for witchcraft, and condemned, as usual, chiefly upon the evidence of her own confession. The substantial facts of this case are nearly the same as those which occurred in the Hospital of St. Sanlieu, where a number of orphan girls had been collected by Madame Bourignon; one after another they confessed to intercourse with the enemy of mankind, and a regular attendance at the Sabbath of witches. See further under the heads of 'Sorcery' and 'Mesmerism.' [E. R.]

inveterate prejudice or brutalizing superstition. Two remarkable persons in the last century publicly professed their belief in witchcraft, the Reverend John Wesley and Sir William Blackstone; their authority served to protract the existence of the delusion for a time, and some traces of the lingering belief may still be found in remote districts of the British islands. But the delirium, we may hope, has completely passed away, and may now be regarded as one of those inexplicable follies so often occurring in the history of humanity, which prevails for a season over humanity and common sense, until at last it sinks into oblivion, detested for its cruelty, and ridiculed for its absurdity. [W. C. T.]

EXORCISM.

To exorcise, according to the received definitions, is to bind upon oath, to charge upon oath, and thus, by the use of certain words, and performance of certain ceremonies, to subject the devil and other evil spirits to command and exact obedience. Minshew calls an 'exorcist' a 'conjuror;' and it is so used by Shakspeare; and 'exorcism,' 'conjuration.'

It is in the general sense of casting out evil spirits, however, that the word is now understood, as we read in the 'Spectator' (No. 402), "Pray let me have a paper on these terrible groundless sufferings, and do all you can to 'exorcise' crowds who are in some degree possessed as I am." And in Warburton, "To evince these great truths, seems to have been the end both of the 'possessions' and the exorcisms." (Works, vol. viii. p. 336. 'Doctrine of Grace,' ii. v.)

The trade of exorcism has probably existed at all times in which superstition has been sufficiently prevalent to make the practice of such an imposture a source of power or of profit; and nations the most polished, as well as the most barbarous, have admitted the claims of persons who pretended to control and expel evil spirits. In Greece men of no less distinction than both Epicurus ('Diog. Laert.' x. 4) and Æschines, were sons of women who lived by this art, and each was bitterly reproached, the one by the Stoics, the other by his great rival orator (Demosth. de Cor.) for having assisted his parent in her dishonourable practices. Innumerable forms of exorcism, from the bloody human sacrifice down to the harmless fumes of brimstone ('Theoc. xxxiv. 94; Ov. de Art. Am. ii. 330'), must be familiar to every classical reader; and those who wish to refresh old recollections, or to increase their acquaintance with these follies of the wise in the ancient mistresses of the world, may amply gratify their curiosity in the elaborate work of Lomeirus, 'De veterum Gentilium Lustrationibus.'

We read in the Acts of the Apostles (xix. 13), of the failure and disgrace of "certain of the vagabond Jews, exorcists," τινες ἀπὸ τῶν περιερχομένων Ἰουδαίων ἐξορκιστῶν, who, like the Apostles, "took upon them to call over them that had evil spirits the name of the Lord Jesus." Their discomfiture was signal, and while it completely disproved their own false pretensions, it as satisfactorily established the reality of the claims of the Apostles to the supernatural power bestowed upon them by their Divine Master. It is more than probable, however, that this practice among the Jews did not originate from an imitation of the miraculous cures which they had seen performed on the miserable dæmoniacs by our Lord and his followers. Traces of another and more ancient source may be observed in a story related by Josephus. "God," says that historian, "enabled Solomon to learn that skill which expels dæmons, which is a science useful and sanative to men. He composed such incantations (ἐπῳδάς) also, by which distempers are alleviated, and he left behind him the manner of using exorcisms, by which they drive away dæmons, so that they never return. And this method of cure is of great force unto this day; for *I have seen* a certain man of my own country, whose name was Eleazar, releasing people that were dæmoniacal, in the presence of Vespasian and his sons, and his captains, and the whole multitude of his soldiers. The manner of the cure was this. He put a ring that had a root of one of those sorts mentioned by Solomon to the nostrils of the dæmoniac, after which he drew out the dæmon through his nostrils; and when the man fell down immediately, he adjured him to return unto him no more, making still mention of Solomon, and reciting the incantation which he composed. And when Eleazar would persuade and demonstrate to the spectators that he had such a power, he set, a little way off, a cup, or basin full of water, and commanded the dæmon as he went out of the man, to overturn it, and thereby to let the spectators know that he had left the man." ('Ant.' viii. 2.)

Some pretended fragments of these conjuring books of Solomon are noticed in the 'Codex Pseudepigraphus Vet. Test.' of Fabricius, (i. 1050); and Josephus himself ('De Bell.' Jud. vii. 6) has described one of the antidæmoniacal roots, which must remind the reader of the perils attendant on gathering the 'mandrake.' Another fragment of antiquity bearing on this subject is the exorcism practised by Tobit, upon which it is by no means easy to pronounce judgment. Grotius, in a note on that history, states that the Hebrews attributed all diseases arising from natural causes to the influence of dæmons; and this opinion, it is well known, has been pushed much farther than Grotius intended, by Hugh Farmer and others of his school. These notions are derived in great measure from Bekker's most ingenious, though forgotten volumes, 'Le Monde Enchanté,' to which

the reader may be referred for almost all that can be written on the necessity of exorcism.

Bekker relates an instance of exorcism practised by the modern Jews, to avert the evil influence of the demon Lilis, whom the Rabbis esteem to be the wife of Satan. During the hundred and thirty years, says Rabbi Elias, in his 'Thisbi,' which elapsed before Adam was married to Eve, he was visited by certain she devils, of whom the four principal were Lilis, Naome, Ogére, and Machalas; these, from their commerce with him, produced a fruitful progeny of spirits. Lilis still continues to visit the chambers of women recently delivered, and endeavours to kill their babes, if boys, on the eighth day, if girls, on the twenty-first, after their birth. In order to chase her away, the attendants describe circles on the walls of the chamber, with charcoal, and within each they write, "Adam, Eve, Lilis, avaunt!" On the door also of the chamber they write the names of the three angels who preside over medicine, Senoi, Sansenoi, and Sanmangelof,—a secret which it appears was taught them, somewhat unwittingly, by Lilis herself. ('Le Monde Enchanté,' 1. 12, sec. 14; 13. sec. 8.)

A particular ecclesiastical order of exorcists does not appear to have existed in the Christian church till the close of the third century; and Mosheim (Cent. iii. 11, c. 4,) attributes its introduction to the prevalent fancies of the Gnostics. In the Xth Canon of the Council of Antioch, held A. D. 341, exorcists are expressly mentioned in conjunction with subdeacons and readers, and their ordination is described by the IVth Council of Carthage, 7. It consisted, without any imposition of hands, in the delivery, by the Bishop, of a book containing forms of exorcism, and directions that they should exercise the office upon 'Energumens,' whether baptized or only catechumens. The *fire* of exorcism, as St. Augustine terms it, always preceded baptism; 'post *ignem* exorcismi venitur ad baptismum,' (in Ps. lxv.) Catechumens were exorcised for twenty days previous to the administration of this sacrament. It should be expressly remarked, however, that in the case of such catechumens as were not at the same time energumens, these exorcisms were not directed against any supposed dæmoniacal possession. They were, as Cyril describes them, no more than λόγοι εὐχῆς, ('Cat.' 16, 9,) prayers collected and composed out of the words of Holy Writ, to beseech God to break the dominion and power of Satan in new converts, and to deliver them from his slavery by expelling the spirit of wickedness and error. (Bingham, 'Orig. Ecc.' x. 2, 9.)

Thus in the Greek Church, as Rycaut informs us, ('Present State,' &c. 166), before baptism, the priest blows three times upon the child to dispossess the devil of his seat; and this may be understood as symbolical of the power of sin over the unbaptized, not as an assertion of their real or absolute possession.

The exorcists form one of the minor orders of the Romish Church. At their ordination the bishop addresses them as to their duties, and concludes with these words:—Take now the power of laying hands upon the energumens, and by the imposition of your hands, by the grace of the Holy Spirit, and the words of exorcism, the unclean spirits are driven from obsessed bodies." One of the completest manuals for a Romish exorcist which ever was compiled, is a volume of nearly 1300 pages, entitled, 'Thesaurus Exorcismorum et Conjurationum terribilium, potentissimorum, efficacissimorumque, cum Practicâ probatissimâ, quibus, Spiritus maligni, Dæmones, malecifiaque omnia de corporibus humanis tanquam Flagellis Fustibusque fugantur, expelluntur. Doctrinis refertissimus atque uberrimus; ad maximam Exorcistarum commoditatem in lucem editus et recusus, Coloniæ,' 1608. It contains the five following Tracts: F. Valerii Polydori Patavini, Ordinis Minor, &c. 'Practica Exorcistarum,' two parts; F. Hieronymi Mengi Vitellianensis, 'Flagellum Dæmonum;' *ejusdem* 'Fustis Dæmonium;' F. Zachariæ Vicecomitis, 'Complementum Artis Exorcistiæ;' Petri Antonii Stampæ, 'Fuga Satanæ.'

From the first of these treatises, it appears that the energumens were subjected to a very severe corporal as well as spiritual discipline. They were first exercised in 'Præexorcizationes,' which consist of confessions, postulations, protestations, concitations, and interrogations. The exorcisms themselves are nine in number: 1. 'ex Sanctis nominibus Dei,' which are thus enumerated, 'Schemhamphoras, Eloha, Ab, Bar, Ruachaccocies, Jehovah, Tetragrammaton, Heheje, Haja hove vejhege, El Sabaoth, Agla, Adonai, Cados, Sciadai, Alpha and Omega, Agios and Yschiros, O Theos and Athanatos; 2. ex omnium Sanctorum ordine; 3. ex præcipuis animadversione dignis Sanctorum Angelorum; 4. ex actibus vitæ gloriosæ Virg. Mariæ; 5. ex gestis, Domini Nostri Jesu Christi; 6. ex institutis venerabilium Sacramentorum; 7. ex præcipuis S. Ecclesiæ Dogmatibus; 8. ex mysteriis Sanctissimæ Trinitatis et Unitatis Dei; 9. ex Lib. Apocalypsis (Apocalypseως) Beati Joannis Apostoli.' All these are are accompanied with appropriate psalms, lessons, litanies, prayers, and adjurations. Then follow eight 'Postexorcizationes.' The three first are to be used according as the dæmon is more or less obstinately bent on retaining possession. If he is very sturdy, a picture of him is to be drawn, 'effigie horribili ac turpi,' with his name inscribed under it, and to be thrown into the flames, after having been signed with the cross, sprinkled with holy water, and fumigated in the following truly diabolical composition:—

R. Assæ fetidæ, } An. Drac. iij.
Sulphuris, }
Salis communis parum,
Foliorum Olivæ, } ad libitum.
——— Lauri, }

Besides this, there is another yet worse, 'Profumigatio horribilis,' as the author styles it:—

R. Galbani,
Sulphuris,
Assæ fetidæ,
Aristolochiæ,
Ypericonis,
Rutæ,
} Ana Drac.

The fourth and fifth are forms of thanksgiving and benediction after liberation. The sixth refers to 'Incubi' and 'Succubi.' The seventh is for a haunted house, in which the service varies during every day of the week. The eighth is to drive away dæmoniacal storms and tempests—for which purpose are to be thrown into a huge fire large quantities Sabinæ, Hypericonis, Palmæ Christi, Arthemesiæ, Verbenæ, Aristolochiæ rotundæ, Rutæ, Aster, Attici, Sulphuris et Assæ fetidæ. The second part of the treatise, 'Dispersio Dæmonum,' contains many recipes for charms and amulets against possession. Besides these, there are directions for the diet and medicine of the possessed, as bread provided 'contra Diaboli nequitiam et maleficiorum turbinem.' Mutton 'pro obsessi nutrimento atque Maleficii et Dæmonis detrimento.' Wine 'pro maleficiatis nutriendis et maleficiis Diabolicisque quibuscunque infestationibus destruendis.' Holy water for the same purpose, whenever wine is forbidden. A draught 'ad omne maleficium indifferenter solvendum et Diabolum conterendum.' Four separate lavements and a night draught for the delirious; two emetics 'pro materialibus instrumentis maleficialibus emittendis.' And finally, there is a conserve 'virtuosius corroborativa ventriculi a maleficialium instrumentorum materialium vomitione fessi.'

In the 'Flagellum Dæmonum' are contained numerous cautions to the exorcist himself, not to be deceived by the arts of the dæmon, particularly when he is employed with possessed women. If the devil refuses to tell his name, the dæmoniac is to be fumigated 'diu super dictum sulphur et ignem donec de omnibus quæ tibi placuerint dixerit veritatem.' If it be necessary to break off the exorcism before the evil spirits be wholly expelled, they are to be adjured to quit the head, heart, and stomach of the energumen, and to abscond themselves in the lower parts of his body, 'puta in ungues mortuos pedum.'

In the 'Fustis Dæmonum' the exorcist is directed, whenever the evil spirit persists in staying, to load him with the vituperative addresses which we should only mar in translations. After this railing latinity, redoubled precaution is necessary, and if the dæmons still refuse to tell their names, the knowledge of which is always great gain, the worst names that can be thought of are to be attri-

buted to them, and fumigations resorted to. The seventh exorcism in this treatise is, 'mirabilis efficaciæ pro his qui in matrimonis a Dæmonibus vel maleficis diabolicâ arte impediuntur seu maleficiantur.' Among other things, they are to be largely anointed with holy oil; 'præcipue illa pars ungatur in quâ maleficium est illatum;' and if all adjurations fail, they are to be strenuously exhorted to patience. In the last form, dumbness is attacked, and a very effectual remedy against this infirmity is a draught of holy water, inspissated by three drops of holy wax, swallowed on an empty stomach.

Father Vicecomes, in his 'Complementum Artis Exorcistiæ,' explains the several signs of possession or bewitchment; also, in how many separate ways the evil spirit notifies his departure, sometimes by putting out the light, now and then by issuing like a flame, or a very cold blast, through the mouth, nose, or ears, 'aliquando Dæmon per intestina circumit in similitudinem Pilæ donec exit per secessum.' He then writes many prescriptions for emetics, perfumes, and fumigations, calculated to promote these results. This writer concludes with a catalogue of the names of some of the devils of commonest occurrence, which, to our surprise, is of very narrow dimensions: Astaroth, Baal, Cozbi, Dagon, Aseroth, Baalim, Chamos, Beelphegor, Astarte, Bethage, Phogor, Moloch, Asmodæus, Bele, Nergel, Melchon, Asima, Bel, Nesroch, Tartach, Acharon, Belial, Neabaz, Merodach, Adonides, Beæmot, Jerobaal, Socotbenoth, Beelzebub, Leviathan, Lucifer, Satan, Mahomet.

The 'Fuga Satanæ' of Stampa is very brief, and does not contain any matter which deserves to be added to the much fuller instructions given by Mengs and Vicecomes. Several of the forms used by F. Mengs are translated and satirized, in the coarse ridicule which characterized those times, in a little tract entitled 'A Whip for the Devil, or the Roman Conjuror,' 1683. A century and a-half before this, Erasmus had directed his more polished and delicate wit to the same object; and his pleasant dialogue, 'Exorcismus seu Spectrum,' is an agreeable and assuredly an unexaggerated picture of these follies.

It would extend this notice to much too great a length, if we were to attempt to lay before our readers any of the details of practical exorcism which are to be found in the history of the Romish Church; but we may direct the attention of those who seek further information on this point to the 'Histoire admirable de la possession et conversion d'une Penitente, seduite par un Magicien, la faisant Sorciere et Princesse des Sorciers, au païs de Provence, conduite a la Scte. Baume, pour y estre exorcizée, l'an MDCX. au mois de Novembre, soubs l'authorité de R. P. F. Sebastien Michaelis, Prieur de Convente Royale de la Scte. Magdalene, a S. Maximin et dudict lieu de la Scte. Baume.' Paris, 1613. The possessed in this case, Magdelaine de Palha, was exorcised during four months; she was

under the power of five princes of the devils, Beelzebub, Leviathan, Baalberith, Asmodeus and Astaroth, 'avec plusieurs autres inférieurs.' Beelzebub abode in her forehead, Leviathan in the middle of her head, Astaroth in the hinder part of it; 'la partie de la teste ou ils estoient faisoit, contre nature, un perpetual mouvement et battement; estans sortis la partie ne bougeoit point.'

A second sister of the same convent, Loyse, was also possessed by three devils of the highest degree, Verin, Gresil, and Soneillon; and of these, Verin, through the proceedings of the exorcists, appears to have turned king's evidence, as it were; for, in spite of the remonstrances and rage of Beelzebub, 'qui commenca à rugir et à jetter des cris comme feroit un taureau échauffé,' he gave important information and instruction to his enemies, and, like Abbaddona in the 'Messiah' of Klopstock, appeared grievously to repent that he was a devil.

The daily Acts and Examinations, from the 27th of November to the following 23d of April, are specially recorded by the exorcist himself, and all the conversations of the devils are noted down verbatim. The farce, as usual, ended in a tragedy, and Louis Gaufridi, a priest of Marseilles, who was accused of witchcraft on the occasion, was burned alive at Aix.

Michaelis is eminently distinguished in his line. We find him three years afterwards engaged in exorcising three nuns in the convent of St. Brigette, at Lisle. Whether the two unhappy women, Marie de Sains and her accomplice, Simone Dourlet, who were supposed to have been the causes of this possession, were put to death or not, does not appear. The proceedings may be found in a 'Histoire véritable et mémorable de ce qui c'est passé sous l'Exorcisme de trois filles possedées au païs de Flandre,' Paris, 1623; and they are in some respects an appendix to those against Louis Gaufridi, whose imputed enormities are again related in a second volume of this work.

This transaction appears to have been the work of superstition alone; but one of far deeper dye, and of almost unparalleled atrocity, occurred at Loudun in 1634, when Grandier, curé and canon of that town, was mercilessly brought to the stake, partly by the jealousy of some monks, partly to gratify the personal vengeance of Richelieu, who had been persuaded that this ecclesiastic had lampooned him, an offence which he never forgave. Some Ursuline nuns were tutored to feign themselves possessed, and Grandier was the person accused of having tenanted them with devils. Tranquille, one of the exorcists, published a 'Véritable relation des justes procédures observées au fait de la possession des Ursulines de Loudun, et au procès de Grandier,' Paris, 1634; and by a singular fatality, this reverend personage himself died within four years of the iniquitous execution of his victim, in a state of reputed possession, probably distracted by

the self-accusations of remorse. The following is his epitaph: 'C'y git l'humble Pere Tranquille de St. Remy, Prédicateur Capucin. Les Demons ne pouvans supporter son courage en son emploi d'Exorciste, l'ont fait mourir par leurs vexations, à ce portès par les Magiciens, le dernier de Mai,' 1638. The possessions did not terminate with the death of Grandier. The abbess of the Ursulines was afterwards to be liberated from many devils, and her delivery was accompanied with numberless very marvellous circumstances. These are related in two contemporary narratives, 'La Gloire de S. Joseph victorieux des principaux Demons de la possession des Ursulines de Loudun, ou se void particulièrement ce que arrive le jour des Roys de cette année 1636, en la sortie d'Isaacoron de corps de la Mere Prieure,' Paris, 1636; and 'Relation de la sortie du Demon Balam de corps de la Mere Prieure des Ursulines de Loudun,' Orleans, 1635. This last pamphlet was translated into English in the following year, with 'Observations' explanatory of the imposture, by which no less distinguished a person than Gaston, duke of Orleans, had been so effectually duped, as to be induced to draw up a formal declaration of his belief in the truth of the possession and of the power of the exorcists. This mystery of iniquity has been completely unravelled in a little volume published at Amsterdam in 1693, 'Histoire des Diables de Loudun;' and Bayle (*ad v.* Grandier) as usual, has condensed in a very small compass almost all the leading particulars of a story which must ever hold a prominent place in the annals of human guilt and folly.

The last acknowledgment of exorcism in the Anglican Church, during the progress of the Reformation, occurs in the first Liturgy of Edward VI. (Ann. 2,) in which is given the following form at baptism: "Then let the priest, looking upon the children, say, 'I command thee, unclean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out and depart from these infants whom our Lord Jesus Christ has vouchsafed to call to his holy baptism, to be made members of his body and of his holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants whom Christ hath bought with his precious blood, and by this his holy baptism calleth to be of his flock.'"

On the remonstrance of Bucer, in his censure of the liturgy, that that exorcism was not originally used to any but dæmoniacs, and that it was uncharitable to imagine that all were dæmoniacs who came to baptism, ('Script. Anglican,' 480,) it was thought prudent by our reformers to omit it altogether, in their review of the liturgy in the 5th and 6th of Edward VI.

The LXXIId canon thus expresses itself on exorcism, "No minister shall, without the license of the bishop of the diocese, first obtained and had under his hand and seal,—attempt upon any pretence whatsoever, either of obsession or possession, by fasting and prayer, to cast out any devil or devils: under pain of the imputation of imposture or cosenage, and deposition from the ministry." [E. S.]

NECROMANCY

is so called from (νεκρὸς), 'the dead' and (μαντεία) 'divination.' In the French language it is written 'necyomance,' 'nigromancie,' and 'negromancie;' in Spanish 'negromancia,' evidently by corruption, though the word in that form bears the distinct meaning, as Cotgrave points out, of 'the black art.' The favourite form with the ancients appears to have been 'necyomancy' (Νεκυομαντεία), and it was often understood by them as a descent *into* Hades in order to consult the dead, rather than in its modern acceptation of summoning the dead *out* of that abode for a like purpose. But its meaning is frequently mixed and confused. These Νεκυΐαι were favourite themes with the elder Grecian poets. Pausanius, when describing a picture at Delphi by Polygnotus, representing the Homeric Necyomancy,* states that in one circumstance he believed the painter to have followed the 'Minyas,' a poem which treats of Theseus and Peirithous; and he mentions another poem also of similar bearing, the Νόστοι, or 'Returns' (x. 28.) One of the now lost and always disputed works of Hesiod was, as we learn from the same authority, founded on the same subject (ix. 31); and all of these, even if not strictly necromantic, must have had their principal scene laid in the 'Inferi.' Phrynichus (MS. Bibl. Coislin, p. 469, cited by Bishop Blomfield, 'Gloss. ad Persas,' 693) gives Ψυχαγάγος (Ψυχαγωγοί) as the title of a play by Æschylus. The 'Theseus,' a lost tragedy by Euripides, from the few fragments of which preserved to us we do not learn anything of the plot, is said by the Scholiast on the 'Frogs' (476) of Aristophanes, to have been founded on the visit to Hell paid by the hero whose name it bears; but the Scholiast on the 'Wasps' (312) is equally positive that it relates to his victory over the Minotaur. In the 'Frogs,' Bacchus performs that descent, not, however, with as much decorum as his fellow-labourers; and Seneca, who left nothing unimitated which he had the power of applying to his own use, has largely interspersed particulars of the similar adventure of the demigod whose death he has exhibited in the 'Hercules Œtæus.'

To Hades, as it is described by Homer, we have devoted a separate

* At Athens, also, according to Pliny, was a similar painting by Nicias, "The Necromancie of the Poet Homer." Nicias held this picture at so high a price that he would not let it go to King Attalus for sixty talents, but chose rather to bestow it freely upon his native country. (xxxv. 11, Holland, p. 548.)

page; and our references to the Xth and XIth Books of the 'Odyssey' will in this place relate only to the ceremonies by which Ulysses was enabled to approach its regions. Having reached the spot pointed out by Circe, two of the hero's comrades held the victims, while himself dug with his sword a trench measuring a cubit square. Round this fosse he poured libations to all the manes, first with honeyed milk (μελικρήτω,) then with sweet wine, and lastly with water, sprinkling flour upon the mixture. He next vowed after his return to Ithaca to sacrifice to them a barren heifer, the best afforded by his herds, and to heap the pyre on which it was to be burned with costly offerings. Teiresias, in particular, was to receive a completely black ram, the choicest of the flock. Then having supplicated the whole host of departed spirits, standing with averted eyes, and looking back to Ocean, he cut the throats of a ram and of a ewe turned hellward, and permitted them to bleed freely into the trench, round which, at that instant, unnumbered spirits thronged with piercing shrieks. Ulysses, however brave, shuddered at the sound, not without some fear lest Proserpine should let loose a gorgon* to do him an injury; and he consequently urged his assistants to flay the victims with all possible expedition, to complete the burned offering, and to recite prayers to Pluto and Proserpine. Himself, meanwhile, drawing his sword, sate down and scared the ghosts from sipping the blood, till Teiresias should appear. Not even his mother's spirit, dear as she was to him, was permitted to indulge herself by a draught, which would have proved fatal to the entire object of the enterprise. When the shade of the great Theban seer advanced, he demanded that Ulysses should withdraw from the trench, sheathe his sword, and leave the blood accessible; and no sooner had the prophet tasted than he delivered his salutary instructions for the future. The blood, it seems, was the price required for verity; and when the mother of the hero had lapped it, she also conversed with him. Numerous other spirits drank and spoke, and thus far, plainly, Ulysses *evoked* the dead. In the remainder of his narrative, when he informs us that he saw the judgment-seat of Minos, the sports of Orion, and the fearful punishments of Tityus, Tantalus, and Sisyphus, it is not easy to imagine that they were visible to him in any other manner than by an absolute descent into Hades; a point, indeed, rendered certain by the words in which Hercules compares his own labour to the adventure of him with whom he is conversing. (See Pope's Translation, xi. 761-772.)

The account given by Apollodorus of this twelfth and last labour of Hercules is highly spirited. From that visitor, no less than from Ulysses, the ghosts required a draught of blood; and not being pre-

* We need not remind our readers of the highly comic terror of Bacchus in the 'Frogs,' in his encounters with Æacus, Empusa, and the Cooks.

pared with victims, he boldly slew a cow belonging to Pluto, and obtained the desired supply. Sharply as Cerberus bit him, he would not let go his hold; but catching him by the neck with both hands, and pressing it till the dog was nearly choked, he *persuaded* that snaky-tailed monster to accompany him.

Maximus Tyrius states, that in Magna Græcia, near the Lake Avernus, was a certain oracular cave, in which priests called 'Psychagogi,' from their occupation, evoked the dead. Prayers, victims, and libations preceded the appearance of the shade, which was neither easily seen nor recognized, but which both spake and prophesied and disappeared immediately after it had uttered its responses. "I think," says this writer, "that Homer was acquainted with the existence of the oracle which I have described, and that in its cave is laid the real scene of the Νεκυομαντεία of Ulysses, although poetic license removed it beyond Oceanus." (Diss. xiv.)

The VIth Book of the 'Æneid' is not much to our present purpose. For, exclusive of the exit of Æneas by the ivory gate, a "lame and impotent conclusion," which enfeebles the noblest portion of Virgil's great epic, the whole adventure is manifestly a *descent*, and not in any part, as in Homer, an *evocation*. Jortin has furnished not an apology, but a probable reason, by which it is by no means unlikely that the poet was induced to mar this fine episode of his immortal work at the moment of its completion. "Incantations, evocations of the dead, conversations with the shades, communications with the infernal powers, necromantic divinations, all these belonged to the art magic; and magic was held in abomination by the Romans in Virgil's time and before it; and hence Christian emperors found it no difficulty to make very severe laws against such practices which were already in bad repute. The poet, therefore, might choose to close the narrative with a hint that it was entirely a fiction." (Diss. vi.; Works, xi. 232.) If Warburton's most ingenious theory of adumbrated initiation be admitted, the VIth Book of the Æneid is removed many degrees farther from approach to necromancy; and we, therefore, need not stop to determine whether that most acute inquirer be right or wrong in his rejection of the general interpretation of the 'porta eburnea,' by which he does not think Virgil meant to imply that the narrative was to be considered fictitious.

The earliest historical tale of necromancy which we recollect is related by Herodotus of Periander of Corinth. That tyrant having killed his wife Melissa by kicking her when in an advanced state of pregnancy, would not leave her in peace even when in the tomb; but prompted by an avaricious wish to discover the spot in which she had deposited a sum of money entrusted to her by a friend, he despatched an envoy to a necromantic oracle on the banks of Acheron in Thes-

protia, to demand information from her spirit. Melissa appeared, but she refused to give a satisfactory answer till relieved from a great annoyance under which her ghost was suffering. She was naked it seems, and perishing with cold; for the clothes interred with her ashes were useless, because they had not been burned. In token of her verity, and in order to prove that she was the genuine Melissa and no juggling fiend, she disclosed enigmatically a revolting secret known only to herself and to her husband, in words to which he could not fail to annex a correct interpretation. Convinced by this proof, Periander issued a proclamation that every woman in Corinth should attend in the temple of Juno, clad in her richest attire, as for a festival. There, without distinction of rank or age, he stripped all his female subjects to the skin, and piling their clothes in one heap, he burned them, after supplication to Melissa. The ghost, now well clothed and comfortable, reappeared cheerfully and complyingly, and indicated the spot in which the treasure was to be found. (v. 92.)

The appearance of the shade of Darius in the 'Persæ' of Æschylus is very nobly given. After receiving news of the great defeat of her son Xerxes at Salamis, Atossa has prepared the requisite offerings to the dead, milk from a white cow, honey, water from a pure fountain, unadulterated wine, olives, and flowers, and she instructs the ancient counsellors of the deceased king to evoke his shade. They who form the Tragic Chorus begin an incantation, of part of which the following lines are a pretty close version:—

Royal lady, Persia's pride,
Thine offerings in earth's chamber hide;
We, meanwhile, with hymns will sue
The powers who guard hell's shadowy crew,
Till they to our wish incline—
Gods below, ye choir divine,
Earth, Hermes, and thou King of Night,
Send *His* Spirit forth to light!
If he knows worse ills impending,
He alone can teach their ending.

Hears the blessed while we sing?
Lists to us the godlike king,
While from these lips barbaric flow
Lays of many-varied woe,
Piteous tones which anguish show?
We will ring each change of tears.—
Surely, from the depths he hears!

Earth! and all ye gods who tread
Her bosom, wardens of the dead!
Brief issue from your dreary ford
To th' illustrious chief accord,
Susa's son, and Persia's lord;
To him who knows not yet a peer,
Buried within Persian bier!

Loved was he! how loved the heap
Where his gentle relics sleep!
Pluto, in thy marshalling
Of the spirits, hither bring
Darius, every inch a king!

* * * * *
* * * * *

Monarch of an ancient line,
Hither incline!
Plant upon the lofty mound
Adorning thy sepulchral ground
Thy saffron-tinctured sandal's hem;
And the royal diadem
On thy lordly forehead rear!
Darius, best of fathers, haste, appear!

* * * * *
* * * * *

The incantation is successful, notwithstanding that Darius, when he rises, assures his ancient friends that exit from below is by no means easy, and that the subterranean gods are far more willing to take than to let go. He, however, having considerable influence among them, had found means to come, and in order that he might not be blamed, he had hastened as quickly as possible; the only boon which he demands in return is, that they would abstain from long-winded communications.

Lucian in one of his most amusing dialogues, the 'Menippus,' or 'Necyomanteia,' introduces his hero Menippus as one fatigued and distracted by the gross contradictions which assail him on all sides as to the conduct of life. He has searched the poets, and they taught him that gods no less than demigods employ themselves in war and factions, in rapes and adulteries, in plunder, violence, and cruelty, in breaches of filial duty, and in incestuous connections. He then applied to the schools, in which he found many *soi-disant* philosophers, ignorant, wavering, and uncertain; and he soon perceived (to turn his proverbial idiom into one of our own closely resembling it) that he had tumbled out of the frying-pan into the fire. Some urged him to cultivate pleasure as the only source of happiness; others to adopt a cynical course; to toil, watch, and starve; to expose himself to squalid misery, reproach, and contumely. Here, money was spurned and treated as a matter indifferent; there, wealth of itself was declared to be a blessing. Whenever he asked about the world and nature, he was overpowered by a gabble concerning ideas, incorporeal substances, atoms, and a vacuum; and that which not a little increased his perplexity, and seemed to him the most absurd of all absurdities, was that every separate teacher maintained his own opinions, however strongly opposed to those of his brethren, by unanswerable, incontrovertible, and irrefragable arguments; so that the unhappy tyro

never could find one syllable which he dared utter against a Sophist who might even insist that heat and cold were precisely the same thing, notwithstanding his senses assured him that they were in truth absolute contraries. Moreover he soon discovered that theory and practice were everywhere at variance. None were greater usurers nor demanded more exorbitant salaries for tuition than the contemners of wealth: none more ambitious than such as renounced glory. His sole consolation arose from one very ingenious reflection founded upon these anomalies, that if he himself were ignorant, so also were the most wise.

To clear up his doubts, which are very playfully detailed in this and a good deal more true and agreeable satire, Menippus has recourse to a magus, a disciple and successor of Zoroaster: having heard that he possessed spells and incantations by which the portals of Hades could be unlocked; that he could evoke and afterwards dismiss the spirit of any dead person whom he pleased to summon; and that by his aid, therefore, the opinion of Teiresias might be obtained. With this object, Menippus undertook an expedition to Babylon, and lodged himself under the roof of this Chaldæan, a man of notable wisdom and profound skill; a diviner venerable for his hoary locks and flowing beard, and possessed of a name sufficiently avouching the truth of his necromantic pretensions: it was Mithrobarzanes. After much solicitation and lavish promises of reward, Menippus obtained his object; and Lucian expounds the preparations which were deemed necessary for this communing with the dead. There can be little doubt that, in his account of the mystic ceremonies employed, he lays aside the satirist, and describes those which were in common use among pretended necromancers. Mithrobarzanes, during nine and twenty days, commencing with the new moon, led his votary every morning, with his face towards the East, to the banks of the Euphrates, and there made him perform his ablutions; murmuring over him at the same time a very long speech, of which the neophyte heard but little, from its volubility and indistinctness; all he knew for certain was, that it contained the names of a good many demons. When this charm was finished, the Magus spat thrice in his meek disciple's face, and led him home again, never permitting his eyes to rest upon any passenger whom they chanced to meet. Acorns meantime were their food; their drink was of somewhat better order, milk, honeyed water,* (μελίκρατον,) and the water which moistened the lips of kings, that of Choaspes; their couches were on the grass in the open air. After the completion of this discipline, Menippus was brought out by night to the Tigris, purified by its water, and wiped dry, lustrated by a torch, a sea onion, (σκίλλῃ,) and other purgatives; fortified against

* According to Eustathius the μελίκρατον of Homer is honeyed milk, that of all later authors honeyed water.

all demons by the old, unintelligible, magical chant, and by the frequent pacing round him of the necromancer; and finally led home walking backward. The remainder of the night was occupied in preparation for their approaching voyage. Mithrobarzanes clothed himself in a magical garb of Median fashion, and dressed his companion (like Bacchus in the 'Frogs') in a lion's hide, presenting him at the same time with a club and a lyre, and desiring him, if he were asked his name, to reply that he was Hercules, Ulysses, or Orpheus; a cunning trick, by which it was thought the vigilance of Æacus might be happily eluded. At dawn of day they descended to the Euphrates, and embarked in a boat, in which were stowed honeyed water and other requisities for a mystic sacrifice. The tide bore them through a forest into a lake within which the river was lost; and having crossed this expanse, they disembarked, Mithrobarzanes going first, on a recluse, gloomy, and darkly-wooded spot, where they dug a trench and filled it with the blood of slaughtered sheep. After this homeric preliminary, the necromancer lighted a torch, and no longer muttering, but screaming at the loudest pitch of voice which he could attain, summoned every demon with whom he was acquainted; vociferating Pœnæ, (Ποιναὶ,) Erinnyes, Hecate, Proserpine, and a vast number of other barbarous polysyllabic names with whose meaning Menippus was unacquainted. Then the earth trembled and gaped, the barking of Cerberus was distinctly heard, and the infernal lakes, Pyriphlegethon, and the palace of Pluto, became visible.

We need not pursue the voyage through the 'Inferi,' admirably as it is told, and much as its keen and spirited touches will repay the reader who turns to it for its own sake. Our object has been solely to adduce its illustrations of necromantic ceremonies, and it may be sufficient therefore to conclude with the advice which Teiresias bestowed; advice which, although, perhaps, a little too much in accordance with the carelessness of the 'pococurante' philosophy of Samosata, still is not without its wisdom, so far as regards 'this' generation only; the only generation with which Lucian was acquainted. A life of privacy is the most happy and the most discreet. Laying aside, therefore, the folly of lofty contemplations, and ceasing to investigate causes and effects, I advise you to reject all those subtilties of the wise; and holding such matters to be nothing worth, to pursue this single object,—how, wisely employing the goods at hand, you may lightly pass over most things with a smile, and think nothing can deserve one crabbed thought of care.

Satisfied with this screed of doctrine, Menippus naturally began to feel anxious for his return to upper day, since evening was now coming on; and he applied to Mithrobarzanes accordingly. The guide calmed his fears by leading him into a darker spot than any he had yet trodden, into which one doubtful glimmering of light penetrated

through a chink far above. "That," said he, "is the cave of Trophonius, and if you make your way up to it, you will find yourself at once in Bœotia." At the word, Menippus took a respectful but hasty leave, and scrambling out, with no small difficulty, through the narrow aperture, found himself, he scarcely knew how, once again in Lebadeia.

The only feeling excited by the necromancy of the witch Erichtho, in the VIth Book of Lucan's 'Pharsalia,' is disgust. The poet has outstepped the legitimate boundaries of horror, without attaining that supernatural grotesque by which modern German writers sometimes partially redeem a similar error. Lucan, on the contrary, has blotted the whole of that portion of his canvas with a forced, nauseous, and extravagant caricature.

In the tract of Tertullian, 'De Animâ,' occurs a remarkable passage concerning necromancy. He inquires whether a departed soul, either at its own will or in obedience to the command of another, can return from the 'Inferi?' The heathen belief plainly taught that Hades was not entered till the rites of sepulture had been paid; a notion which Tertullian ridicules by asking what portion of those rites the soul carries with it to its spiritual abode? Again, he considers the cases of infants dying immaturely, of the 'innuptæ,' and of those who perish violently, especially of criminals who have endured capital punishment; all of whom, by the Pagan creed, were excluded from the final abode for a certain period, namely, such as was wanting to complete their natural term of existence; and he then reduces the proposition to a dilemma. If the abode be an evil one, it ought to be open to the wicked; if on the contrary it be good, why prohibit the pure from admission, solely because they are unfortunate? He then passes on to magic, which he treats altogether as a deception; but a deception concerning the principles of which many are in error. He maintains that whenever sorcerers think they reanimate the corpses of those who have died immaturely, that apparent reanimation is, in truth, effected by the agency of demons; those very demons, indeed, who have occasioned the death in violation of the course of nature. The same agency may frequently be detected in exorcisms; and in that which is most to our present purpose, the evocation of departed spirits. The Egyptian magicians, Simon Magus, and Elimas the sorcerer, all, it is said, exhibited such corporeal deceptions; and the evocation of Samuel was similarly conducted. Tertullian then argues from the parable of Dives and Lazarus, that the gates of the 'Inferi' are not opened to any departed soul; and concludes a statement not a little perplexed and obscure by the following more distinct summary: —"If certain souls have been recalled into their bodies, by the power of God, as manifest proofs of his prerogative, that is no argument that a similar power should be conferred on audacious magicians, fallacious dreamers, and licentious poets. (cc. 56, 57.) [E. S.]

SORCERY OF THE MIDDLE AGES

may be defined as the abuse of the lawful magic of ancient times, and it deals directly with spirits, or dæmons, without regard to their character, or the end for which they are invoked. A sorcerer is one who acquires supernatural knowledge by the use of enchantments, but he makes no compact with the evil one, in which respect he distinguishes himself from the wizard and the witch. He also rarely busies himself with miracles and prodigies. His chief art is necromancy; he acquires the command over evil spirits, and is not sought of them or commanded by them. The magician of the earliest ages was the religious philosopher, who was experimentally acquainted with the intellectual world; the sorcerer, at a later period, was the irreligious searcher into these same mysteries for the sake of gain or power; and at last, his art degenerated into all the practices of the black magic.

Ancient sorcery is treated in the preceding article, under the head Necromancy; but we may here point out that the transition from lawful magic to the forbidden art, reaches to a very remote period, and that it commenced with the earliest attempts to rule spirits, or force their communications by violence, that is to say, by the use of certain potent formulæ. There are some among the experienced in modern clairvoyance and enchantment will understand this, and it consists with the fact, stated by the most philosophical writer of our own age on these subjects, that "the definition of sorcery is not found in Plato, Cicero, or in other writers, nor yet in the lexicographers under the head of μαγία, γοητεια (*magic, goety*), but is discovered only by comparison with the various accounts of its exercise given by ancient writers, and their views on the subject, with especial regard to its most flourishing period among the Greeks and Romans." (Ennemoser, ii. 348.) Jamblichus shows that the attempt to command spirits was very common in the early period of Christianity, among the unconverted, and we might easily prove by citations from the fathers, that one object of the experiences to which the Christian neophyte was subject, was his introduction to a lawful communion with the spirits of the departed. Indeed it is a common remark that sorcery was not extinguished with Paganism, and that tutelary saints succeeded in place of the ancient dæmons and gods.

But the practice of sorcery in the middle ages was not derived from the communion of the early Christians, but from the ancient mysteries, and especially from the Hebrew magic. Those who wish full information on the subject may find abundant satisfaction in the 'Disquisitiones Magicæ' of Del Rio, a learned Jesuit who was profoundly versed in the science, and who cites the 'ingeniosum opus' of a distinguished civilian, by name Stephanus Forcatulus. For a

striking example of the possible consequences pointed out by Del Rio, we may refer to the memoirs of Benvenuto Cellini, translated by Mr. Roscoe, and for an instance which really terminated fatally, to the works of Ebenezer Sibly, ('Illustration of Astrology,' ii. 1121,) the voucher in the latter instance being the Rev. A. Bedford, who addresses his account of what happened to the Bishop of Gloucester. From this work, we may here make an intelligible abstract of the rites and materials used by magicians in the invocation of spirits.

In the case of a compact existing between the conjuror and the devil, no ceremony is necessary, as the familiar is ever at hand to do the behests of his masters. This, however, as we have already said, is never the case with the true sorcerer, who preserves his independence, and trusts to his profound knowledge of the art and his powers of command; his object therefore is to 'constrain' some spirit to appear before him, and to guard himself from the danger of their provoking such beings. The magician, it must be understood, always has an assistant, and every article named is prepared according to rules well known in the black art. In the first place they are to fix upon a spot proper for such a purpose; which must be either in a subterraneous vault, hung round with black, and lighted by a magical torch; or else in the centre of some thick wood or desert, or upon some extensive unfrequented plain, where several roads meet, or amidst the ruins of ancient castles, abbeys, monasteries, &c., or amongst the rocks on the sea shore, in some private detached churchyard, or any other solemn melancholy place between the hours of twelve and one in the night, either when the moon shines very bright, or else when the elements are disturbed with storms of thunder, lightning, wind, and rain; for, in these places, times, and seasons, it is contended that spirits can with less difficulty manifest themselves to mortal eyes, and continue visible with the least pain, in this elemental external world.

When the proper time and place is fixed on, a magic circle is to be formed, within which, the master and his associate are carefully to retire. The dimensions of the circle is as follows:—a piece of ground is usually chosen, nine feet square, at the full extent of which parallel lines are drawn one within the other, having sundry crosses and triangles described between them, close to which is formed the first or outer circle, then, about half-a-foot within the same, a second circle is described, and within that another square correspondent to the first, the centre of which is the seat or spot where the master and associate are to be placed. The vacancies formed by the various lines and angles of the figure are filled up with all the holy names of God, having crosses and triangles described between them. . . . The reason assigned by magicians and others for the institution and use of circles, is, that so much ground being blessed and consecrated

by such holy words and ceremonies as they make use of in forming it, hath a secret force to expel all evil spirits from the bounds thereof, and, being sprinkled with pure sanctified water, the ground is purified from all uncleanness; besides, the holy names of God being written over every part of it, its force becomes so powerful that no evil spirit hath ability to break through it, or to get at the magician or his companion, by reason of the antipathy in nature they bear to these sacred names. And the reason given for the triangles is, that if the spirit be not easily brought to speak the truth, they may by the exorcist be conjured to enter the same, where, by virtue of the names of the essence and divinity of God, they can speak nothing but what is true and right. The circle, therefore, according to this account of it, is the principal fort and shield of the magician, from which he is not, at the peril of his life, to depart, till he has completely dismissed the spirit, particularly if he be of a fiery or infernal nature. Instances are recorded of many who perished by this means; particularly 'Chiancungi,' the famous Egyptian fortune-teller, who was so famous in England in the 17th century. He undertook for a wager, to raise up the spirit 'Bokim,' and having described the circle, he seated his sister Napula by him as his associate. After frequently repeating the forms of exorcism, and calling upon the spirit to appear, and nothing as yet answering his demand, they grew impatient of the business, and quitted the circle, but it cost them their lives; for they were instantaneously seized and crushed to death by that infernal spirit, who happened not to be sufficiently constrained till that moment, to manifest himself to human eyes.

There is a prescribed form of consecrating the magic circle, which we omit as unnecessary in a general illustration. The proper attire or 'pontificalibus' of a magician, is an ephod made of fine white linen, over that a priestly robe of black bombazine, reaching to the ground, with the two seals of the earth drawn correctly upon virgin parchment, and affixed to the breast of his outer vestment. Round his waist is tied a broad consecrated girdle, with the names *Ya, Ya,* + *Aie, Aaie,* + *Elibra,* + *Elohim,* + *Sadai,* + *Pah Adonai,* + *tuo robore,* + *Cinctus sum.* + Upon his shoes must be written *Tetragrammaton*, with crosses round about; upon his head a high-crowned cap of sable silk, and in his hand a Holy Bible, printed or written in pure Hebrew. Thus attired, and standing within the charmed circle, the magician repeats the awful form of exorcism; and presently, the infernal spirits make strange and frightful noises, howlings, tremblings, flashes, and most dreadful shrieks and yells, as forerunners of their becoming visible. Their first appearance is generally in the form of fierce and terrible lions or tigers, vomiting forth fire, and roaring hideously about the circle; all which time the exorcist must not suffer any tremour of dismay; for, in that case, they will gain the

ascendency, and the consequences may touch his life. On the contrary, he must summon up a share of resolution, and continue repeating all the forms of constriction and confinement, until they are drawn nearer to the influence of the triangle, when their forms will change to appearances less ferocious and frightful, and become more submissive and tractable. When the forms of conjuration have in this manner been sufficiently repeated, the spirits forsake their beastial shapes, and endow the human form, *appearing like naked men of gentle countenance and behaviour*, yet is the magician to be warily on his guard that they deceive him not by such mild gestures, for they are exceedingly fraudulent and deceitful in their dealings with those who constrain them to appear without compact, having nothing in view but to suborn his mind, or accomplish his destruction. With great care also must the spirit be discharged after the ceremony is finished, and he has answered all the demands made upon him. The magician must wait patiently till he has passed through all the terrible forms which announced his coming, and only when the last shriek has died away, and every trace of fire and brimstone has disappeared, may he leave the circle and depart home in safety. If the ghost of a deceased person is to be raised, the grave must be resorted to at midnight, and a different form of conjuration is necessary. Still another, is this infernal sacrament for "any corpse that hath hanged, drowned, or otherwise made away with itself;" and in this case the conjurations are performed over the body, which will at last arise, and standing upright, answer with a faint and hollow voice the questions that are put to it.

But the art of sorcery was not confined to demoniacal invocation and necromancy. It includes the whole system of black magic practised in the middle ages, and extending to the seventeenth century, when it was but indifferently represented by Dr. Dee and William Lilly. Its cabalistic principles may be seen in the valuable abstract cited from Professor Molitor by Ennemoser (in Howitt's translation, vol i. p. 9-20). According to the Talmud and the Cabbalah, which profess to agree with the Bible, magic is divided into three classes—the *first*, including all evil enchantments and magical cures, the citation of evil spirits, and the calling forth the dead through the aid of demons, to be punished, like idolatry, with death; the *second*, including those magical practices which are carried on by the aid of evil spirits, by which man is often led astray, and sunk into eternal darkness, to be punished with scourging; and the *third*, including astrology and all intercourse with the lower spirits, excepted from punishment, but pronounced wrong, as leading from reliance upon God. This classification comprises every species of witchcraft and sorcery, as well as that which we have specially designated by the latter name. The allocation of the practices mentioned in a subse-

quent article, under one or other of these heads, we leave to the curious reader; only admonishing him, that even in the dark ages, so called, skill in curing diseases was not regarded as a crime, unless the sorcerer had also applied his talents to less innocent purposes, in which case it was admitted as evidence of his diabolical proficiency.

For an extensive list of authorities, it may be sufficient to refer to the table prefixed by the Rev. H. Christmas to his 'Cradle of the Twin Giants, Science and History.' Briefly, however, the 'Malleus Maleficarum' of the Germans, Del Rio's 'Disquisitiones Magicæ,' Webster's 'Displaying of Supposed Witchcraft,' and Colin de Plancy's 'Dictionnaire Infernal' contain enough matter to furnish the stock in trade of any reasonable magician of modern times.

[E. R.]

MODERN SPIRIT MANIFESTATIONS.

After all that has been written on the subject of the rapping spirits, and the truthfulness or untruthfulness of the Fox family, with whom this kind of manifestation is supposed to have originated, the subject is far from exhausted even in its novelty. The marvellous celerity of the movement, and the interest it excited in this country, have been followed by a reaction of apparent indifference, yet really it has produced effects of which no one can estimate the final issue. A huge wave of thought has swept over many thousands of square miles of arid intellectual territory: and like the sacred river of Egypt, it cannot recede without leaving its teeming slime on the formerly parched lands. Whether such products as Herodotus describes may be the chief result, or something analogous to the golden harvests which made ancient Egypt the granary of the world, time must determine.

Meanwhile much light may be thrown on these and similar mysteries by a patient investigation of their *history*, as well as their probable causes. The former, it will be found, extends far down into the abyss of past time. The following is from Baxter's 'Certainty of the World of Spirits,' and though not so remote as we have indicated, it is curious in the speculating tone of the pious author:—

"A gentleman," he says, "formerly seemingly pious, of late years hath fallen into the sin of drunkenness; and when he has been drunk and slept himself sober, something knocks on his bed's-head, as if one knocked on a wainscot; when they remove the bed it follows him, besides loud noises on other parts where he is, that all the house heareth. It poseth me to think what kind of spirit this is, that hath such a care of this man's soul (which makes me hope he will recover). *Do good spirits dwell so near us?* Or, are they sent on such messages? Or, is it his guardian angel? Or, is it the soul

of some dead friend, that suffereth, and yet retaining love to him, as Dives did to his brethren, would have him saved? God keepeth yet such things from us in the dark."

It is, to say the least, a remarkable fact that such occurrences are to be found in the histories of all ages, and, if inquiries are but sincerely made, in the traditions of nearly all living families. The writer can testify to several monitions of this kind portending death, and the authentic records of such things would make a volume. Aubrey declares that three or four days before his father died, as he was in bed, about nine o'clock in the morning, perfectly awake, he "did hear three distinct knocks on the bed's-head, as if it had been with a ruler or ferula," and he relates several other cases known to him, besides warning voices and the utterance of distinct words and sentences. We read in Melancthon, that Luther was visited by a spirit, who announced his coming by a rapping at his door. In 1620 we must suppose the art of conversing with spirits by rapping was very nearly discovered. A burgess of Oppenheim having died, they began to hear certain noises in the house where he had lived with his first wife, and the then occupants requested, if he was the person they suspected, that he would strike three times only, which he did distinctly. The rappings in this case, mingled with shrill cries, whistlings, and groans, continued for a year, when the restless spirit was quieted by compliance with his demands. After this story comes that of the 'Drummer of Tedworth,' 1661, related by Mr. Mompesson, and published by Glanvil, which has been angrily discussed, opposed by ridicule, and even put on the stage. In this case, likewise, responses were given by a definite number of knocks upon the demand of the witnesses. A little later in date is the narrative of St. Maur, which we will relate in abstract from the more extended account in the letter to Calmet inserted in his 'Phantom World.'

M. de S. of St. Maur, in 1706, was a young man about twenty-five years of age, when he heard several loud knocks at his door, and presently afterwards saw the curtains of his bed drawn, without being able to account for either of these occurrences. A little subsequently he was in his study about eleven at night, three lads, his domestic servants, being with him, when they all heard distinctly a rustling of the papers on the table, the reason of which remained inexplicable. He soon afterwards retired to bed, but hearing as he lay the same noise repeated in his study, he rose to see what it was, and finding nothing, was about to return, but his endeavour to shut the door was resisted, and the next moment he heard a noise like a blow on the wall above his head. At this he cried out, and the lads, who slept in an adjoining room, ran to him, whom he endeavoured to reassure, though much alarmed himself, and they all went to bed again. Hardly had the light been extinguished, when M. de S. was alarmed by a shake

which he compared to a boat striking against the arch of a bridge, and his domestics being called with a light, they found the bedstead removed four feet out of its place, and pushed against the wall. His people having replaced the bed, saw, with as much astonishment as alarm, all the bed-curtains open at the same moment, and the bedstead set off running towards the fireplace. M. de S. immediately got up, and passed the rest of the night by the fireside. The same thing occurred again and again, till the adventure became the subject of general conversation, and very soon nothing was heard but stories of ghosts, related by the credulous, and laughed at and joked upon by the freethinkers. The night following the occurrences we have related, he felt slight shakes, as if the mattresses were raised up; there was then a brief interval of quietness, followed by a recommencement of the noises.

M. de S., who owns that he felt himself particularly attracted towards his study, though he felt a repugnance to enter it, having gone into it on a subsequent day, about six o'clock, was much surprised to see the door shut of itself, as he attempted to return, and even the bolts shot into their places. At the same time, the two doors of a large press opened behind him, and as he recovered his calmness, he heard a distinct voice at his left ear, which ordered him, *theeing* and *thouing* him, to do some one particular thing, which he was recommended to keep secret. He was allowed a fortnight to accomplish it, and threatened with we know not what penalties if he neglected the commission. At the end of this interview he fainted, and his cries afterwards brought several people in haste to the door of his study, which they were about to force open with a hatchet, when with difficulty he opened it to them. We are left to infer that M. de S. executed the commands given him, for all that occurred subsequently happened at the end of the fortnight, as if to prove that nothing had been threatened which could not have been performed. At that time he was lying in a little bed, made up near the window of his bedroom, his mother being in the larger bed, and one of his friends in an arm chair near the fire. These three all heard several raps against the wall, followed by such a blow against the window, that they thought all the panes were broken. M. de S. instantly got up, and went into his closet to see if this troublesome spirit had something else to say to him, but when there he could neither find nor hear anything. The adventure was thus brought to a close, but it excited much interest, and led to some controversy.

Soon after the marvellous occurrences at St. Maur, namely, in the years 1715 to 1717, noises at Epworth were heard in the house of the Wesleys, as testified by the letters of the family published in Southey's Life, and by the journal of the elder Wesley. The rap-

pings in this case were combined with groans, and a great diversity of sounds, such as the rattling of pewter plates and bottles, or the clinking of a vast quantity of money. Mrs. Susannah Wesley relates that the noise always began when her father commenced repeating the prayers for the king and prince, for which reason the old gentleman, not to be put down, resolved on saying an extra prayer for them! Emily Wesley writes, that it would answer her mother if she stamped on the floor and made it do so. It began to appear in various forms, and was easily made angry; it frequently announced its coming by the creaking of wheels and cranks, as if a jack were wound up, between ten and eleven at night; others compared the noise to the planing of deal boards. It would come by day, if a horn were blown by order of Mrs. Wesley, and after that it seemed to go before any of the family from room to room, and lift up the latches of the doors before they could touch them. "It never came once into my father's study," Miss Wesley writes, "till he talked to it sharply, called it deaf and dumb devil, and bid it cease to disturb the innocent children, and come to him in his study if it had anything to say to him!" It was most obsequious to Mrs. Wesley, and never disturbed her at the times she requested to be left at peace. The family became so accustomed to the freaks of this rapping spirit, that the girls thought it good fun. The narrative in their own language possesses all the relish of a chapter in Goldsmith's story of the gentle Vicar of Wakefield and his charming daughters.

The Wesleys seem to have attributed these demonstrations to some kind of diabolism, especially as the elder gentleman had latterly preached against the consultation of "cunning men," which his people were much given to. Miss Emily writes to her brother Samuel, "the last time our man saw it in the kitchen like a white rabbit, which seems likely to be some witch; and," she adds, with Spartan heroism, "I do so really believe it to be one, *that I would venture to fire a pistol at it, if I saw it long enough!*" Every one must regret that Miss Emily was not acquainted with the decisive test of the Hindoos, for we read in the 'Zanvon-E-Islam' of Jaffier Sharreef, "*If devils throw stones*, and occasion annoyance in any one's house, from among the stones thus thrown the operator takes one, paints it over with turmeric and quicklime, reads some spell over it, and throws it in the direction whence the stones came. If it be really the devil, he returns the self-same painted stone, by which means they know to a certainty that it is he; otherwise they conclude that it is an enemy who has done it, and have recourse to other means for remedying the evil." (p. 338.) But the resort to diabolism for the explanation of such mysteries is of old date, and events are now constantly occurring in families which, in the middle ages, would have sent one or more of their innocent

members to the faggot pile. "Justinus Körner, author of the 'Secress of Prevost,'" says Mr. Spicer ('Sights and Sounds: the Mystery of the Day'), "relates occurrences of this nature which took place in 1806, at Slawensick Castle, Silesia, and in 1825 and 1828 at Wiensberg." The details of the former case are given at great length in Mrs. Crowe's able work, in the chapter referring to the *Poltergeist*, or rattling ghost of the Germans; but inasmuch as the principal feature, *i. e.*, the power exercised by the invisible intelligence over substances, seems analogous to what is most startling in the present manifestations, it may be worth while to recall the circumstances to the reader's memory.

In the year 1806, the Councillor Hahn, in the service of the Prince of Hohenlohe, was directed by the latter to proceed to Slawensick, in Upper Silesia, where he took up his abode in the castle, having for companion an old acquaintance, Charles Kern, a prisoner to the French, released on parole, and for attendants, the prince's two coachmen, and his (Hahn's) own servant. On the third day of their residence, the disturbances commenced with a small shower of lime, proceeding apparently from the ceiling, but leaving no token of it having originated from thence. On the following day, this disagreeable rain recommenced, accompanied by the sound of heavy blows, sometimes below, sometimes above their heads. Every search and inquiry was instituted without success. Shortly thereafter, a third noise was added, like the beating of a drum, and at night they heard what seemed to be a person walking about the room with slippers on, and striking a stick upon the floor as he moved. Day after day the affair became more complicated and mysterious. Various articles in the room were thrown about; knives, forks, brushes, caps, slippers, padlocks, funnels, snuffers, soap, everything, in short, that was moveable, whilst lights darted from corner to corner, and everything was in confusion, at the same time the lime fell and the blows continued. Upon this the two friends called up the servant, Knittel, the castle watch, and whoever else was at hand, to be witnesses of these mysterious operations. In the morning all was quiet, and generally continued so until about an hour after midnight. Frequently, before their eyes, the knives and snuffers rose from the table, and fell after some minutes to the ground, and so constant and so varied were the annoyances, that they at length resolved on a change of rooms. This, however, proved useless, the noises continued as before, and articles flew about the room, which they were convinced had been left in other apartments. Kern saw a figure in the mirror, interposing apparently between the glass and himself, the eyes of the figure moving and looking into his. It is unnecessary to recount the means employed to trace out these mysteries. Hahn and Kern, assisted by two Bavarian officers, Captain Cornet and Lieutenant

Magerle, and all the aid they could assemble, were wholly unsuccessful in obtaining the slightest clue.

One evening, about eight o'clock, Hahn being about to shave himself, the implements for the purpose, which were lying on a pyramidal stand in a corner of the room, flew at him, one after the other—the soap-box, the razor, the brush, and the soap—and fell at his feet, although he was standing several paces from the pyramid. In the evening, in spite of all the drumming and flinging, Hahn was determined to sleep, but a heavy blow on the wall, close to his bed, soon waked him from his slumbers. A second time he went to sleep, and was awakened by a sensation as if some person had dipped his finger in water, and was sprinkling his face with it. He pretended to sleep again, whilst he watched Kern and Knittel, who were sitting at the table. The sensation of sprinkling returned, but he could find no water on his face.

About this time, Hahn had occasion to make a journey as far as Breslau, and, when he returned, he heard the strangest story of all. In order not to be alone in this mysterious chamber, Kern had engaged Hahn's servant, a man of about forty years of age, and of entire singleness of character, to stay with him. One night, as Kern lay in his bed, and this man was standing near the glass-door in conversation with him, to his utter amazement he beheld a jug of beer, which stood on a table in the room, at some distance from him, slowly lifted to a height of about three feet, and the contents poured into a glass that was standing there also, until the latter was half full. The jug was then gently replaced, and the glass lifted and emptied, as by some one drinking, whilst John, the servant, exclaimed in terrified surprise, "Lord Jesus! it swallows!" The glass was quietly replaced, and not a drop of beer was to be found on the floor. Hahn was about to require an oath of John in confirmation of this fact, but forebore, seeing how ready the man was to take one, and satisfied of the truth of the relation.

After some time the annoyances suddenly ceased, when Hahn wrote down the whole narrative, adding these words:—"I have described these events exactly as I heard and saw them. From beginning to end I observed them with the most entire self-possession. I had no fear, nor the slightest tendency to it; yet the whole thing remains to me perfectly inexplicable. Written the 19th November, 1808. Augustus Hahn, Councillor." Twenty years later he wrote and signed a similar declaration. Mrs. Crowe simply adds, that on the subsequent destruction of the castle by lightning, there was found among the ruins the coffinless skeleton of a man. His skull had been split, and a sword lay by his side. Philosophy has suggested a different solution to what may be found in this latter circumstance, viz., that Kern was a very powerful magnetic medium,

in which case the emanation of nervo-electric fluid from his body, and probably an electric condition of the atmosphere, might account for many of the phenomena,—among the rest the actual absorption of the liquid in basins, jugs, &c., and the strange spectra with which these occurrences seemed to be accompanied.

Without further illustration from the previous history of similar phenomena, we may state that the New World has no more been exempt from such visitations than the Old. The religious zeal, not to say fanaticism, of some of the earlier colonists of New England is matter of history, and as early as 1645 prosecutions were resorted to on charges of witchcraft, in accordance with the laws of the mother country. These circumstances, and the rise of the Shakers, for example, are only mentioned to show that whatever predisposition to supernatural influences may be affirmed of the older populations of Europe, they were retained by their descendants in the newly settled plantations, and that the cause, be it what it may, is inherent in human nature. It is singular, in fact, that an Italian physician of great judgment and learning has assured the writer that he was the eye-witness of marvels similar to table-moving, *in the prairies of Mexico*, previous to anything known in the United States. The occurrence took place at the camp fire, when one of the ponderous saddles used by the horsemen of the prairies was brought forward, and the owner of it, by only the contact of his fingers, caused it to rebound like an india-rubber ball from the ground, till finally it sprang to nearly twice the height of a man. This was in the open fields; the operator was of Spanish blood, and he produced his marvel by way of giving variety to the travellers' amusements, who were first astounded and then convulsed with laughter at the oddity of the saddle galloping without the horse.

The first of those manifestations which have since become so popular took place in the year 1834, at Canandaigua, New York, and recurred, in 1836, in various parts of Pennsylvania (Spicer). It is curious that a few years later, in 1842, what is called the "Preaching Epidemic" commenced in Sweden, a full account of which is given by the Bishop of Skara, in a letter addressed to the Archbishop of Upsala. The latter having published it in his 'Review of the Church of Christ,' it has been translated into English by Mr. Carlsen, chaplain to the Swedish embassy in London. The persons generally affected by this influence were of the peasant class, and it is affirmed that their eloquent harangues, pre-monished by convulsive movements and accompanied by trance, have effected much moral good. In the province of Skaraborg, the bishop says, he has seen several persons fall at once into the trance, without any preparatory symptom. In the province of Elfsborg, the patients preached with their eyes open, and standing, while in his own province of Skara-

borg, he himself saw and heard them preaching in a recumbent posture, and with closed eyes, and altogether, as far as he could discover, in a state of perfect insensibility to outward impressions. He gives an account of three preaching girls in the parish of Wornham, of ages varying from eight to twelve, which is copied by Mr. Howit in his Appendix to Ennemoser. That gentleman adds, "The preaching epidemic has several features in common with the American manifestations, in which young children, even under five years of age, have acted as media." The writer can affirm the same thing as having occurred to children of tender age, within his own knowledge, in this country.

The rapping phenomenon commenced its grand movement in the village of Hydesville, township of Arcadia, Wayne county, New York. During a part of the years 1846-7, a house there was in the occupation of a Mr. Weekman, who late one evening, towards the close of his tenancy, was disturbed by rappings, which he attributed to a trick. In December, 1847, Mr J. D. Fox, formerly of Rochester, succeeded to the occupation, and in March of the succeeding year, 1848, he first heard the noise, which sounded as though some one was knocking on the floor of one of the bedrooms, and moving the chairs; the jar of the motion could also be felt by any one who put his hand to the furniture. These disturbances were continued from evening to evening, till the 21st of the month, when other witnesses were for the first time called in. We may here borrow an extract from Mrs. Fox's statement, as given by Mr. Spicer, and it will not fail to be remarked how much the humour and "pluck" of the girls resembles that of the Wesleys:—

"On Friday night we concluded to go to bed early, and not let it disturb us; if it came, we thought we would not mind it, but try and get a good night's rest. My husband was here on all these occasions, heard the noise, and helped search. It was very early when we went to bed on this night, hardly dark. We went to bed so early, because we had been deprived of so much of our rest, that I was almost sick.

"My husband had not gone to bed when we first heard the noise on this evening; I had just lain down. It commenced as usual; I knew it from all other noises I had ever heard in the house. The girls, who slept in the other bed in the room, heard the noise, and tried to make a similar noise by snapping their fingers. The youngest girl is about twelve years old. As fast as she made the noise with her hands or fingers, the sound was followed up in the room. It did not sound different at that time, only it made the same number of sounds that the girl did, and when she stopped, the sound itself stopped for a short time.

"The other girl, who is in her fifteenth year, then spoke in sport, and

said, 'Now, do just as I do; count one, two, three, four,' &c., striking one hand in the other at the same time. The blows which she made were repeated as before. It appeared to answer her by repeating every blow that she made. She only did so once. She then began to be startled, and then I spoke, and said to the noise, 'Count ten,' and then it made ten strokes or noises. Then I asked the ages of my different children successively, and it gave a number of raps corresponding to the ages of my children.

"I then asked if it was a human being that was making the noise, and if it was, to manifest it by the same noise. There was no noise. I then asked if it was a spirit, and if it was, to manifest it by two sounds. I heard two sounds as soon as the words were spoken. I then asked if an injured spirit, to give me the sound. I then heard the rapping distinctly. I inquired if it was injured in this house. It rapped. Was the injurer living? Same answer. I further understood that its remains were buried under the dwelling, that it was 31 years of age, a male, and had left a family of five children, all living. Was the wife living? Silence. Dead? Rapping. How long since? Two raps."

We must be excused following the gradual perfection of the code of signals which was very speedily established between the unknown intelligence and the members of the Fox family, and can but barely note the unparalleled rapidity with which this telegraphic system was spread through the United States, until, at the present time, upwards of thirty thousand "circles," as they are called, are in active operation, besides a teeming press, including several regular journals. As a general rule, these circles have been initiated one by another, but the rappings, in several cases, have commenced *de novo*, on independent ground, as at the house of Dr. Phelps, an Independent minister, Stratford, Connecticut. This gentleman, whose character is said to be unimpeachable, and who has challenged the strictest investigation, even to the extent of offering his house and all it contains to any one who could detect a natural cause for the disturbances, thus writes:—"I have seen things in motion more than a thousand times, and in most cases where no visible power existed by which the motion could have been produced. There have been broken from my windows seventy-one panes of glass, *more than thirty of which I have seen break with my own eyes.* I have seen objects, such as brushes, tumblers, candlesticks, snuffers, &c., which but a few minutes before I knew to be at rest, fly against the glass, and dash it to pieces, where it was utterly impossible, from the direction in which they moved, that any visible power should have caused their motion. As to the reality of the facts, they can be proved by testimony a hundredfold greater than is ordinarily required in our courts of justice in cases of life and death." Similar

testimony, if we are not misinformed, could be borne by persons of the highest standing in London.

In 1851, the interest caused by these proceedings was responded to by the famous Poughkeepsie clairvoyant, Andrew Jackson Davis, whose explanation is entitled 'The Philosophy of Spiritual Intercourse.' He describes the manner of forming the social circles and establishing an intercourse with spirits. In the beginning of the same year, Judge Edmonds, a now well-known name, became a witness of the knockings at Rochester, and was fully converted. He has since published a goodly volume, under the title of 'Spiritualism,' to which a reply has appeared in the form of 'Spirit Manifestations Examined and Explained,' by John Bovee Dods. In this latter an attempt is made to explain all the marvels of the case by the theory of involuntary mental action by the nervous system of the cerebellum, as Faraday explains table-turning by involuntary muscular action. A few other works to which these demonstrations have given birth may be mentioned, the titles of which will convey some idea of their strange character. Among the most remarkable are:—'A History of the Rochester Rappings, with all the explanation that can as yet be given of the matter,' by D. M. Dewey, 1850; 'Philosophy of Modern Miracles,' by a Dweller in the Temple, 1850; 'The Signs of the Times, comprising a History of the Spirit Rappings in Cincinnati and other places,' by W. T. Coggshall, 1851; 'A History of the recent Developments in Spiritual Manifestations in the city of Philadelphia,' by a Member of the First Circle, 1851; 'Disclosures from the Interior, and Superior Care for Mortals, a semi-monthly paper,' dictated by apostles, prophets, and other spirits, 1851; 'Voices from the Spirit World, being Communications from many Spirits, by the hand of Isaac Post, medium,' 1852; 'Light from the Spirit World, comprising a series of articles on the Condition of Spirits, and Development of Mind in the Rudimental and Second Spheres, being written wholly by the control of spirits, without volition or will by the medium, or any thought or care in regard to the matter presented by his hand,'—C. Hammond, medium, 1852; 'The Pilgrimage of Thomas Faine and others, to the Seventh Circle in the Spirit World,'—Rev. C. Hammond, medium, 1852; 'A History of the Origin of All Things, including the History of Man from the Creation to his Finality but not to his End,' written by God's Holy Spirit, through an earthly medium, L. M. Arnold of Poughkeepsie, N. Y., 1852; 'Spiritual Instructions received at one of the circles formed in Philadelphia for the purpose of investigating the philosophy of Spiritual Intercourse,' published for the benefit of the Harmonial Benevolent Association, 1852; 'Spiritual Experience of Mrs. Lorin P. Platt, of Newtown, Conn., with Spiritual Impressions annexed,' written while subjected to the influence of a

circle of spirits, 1852; and last, not least, 'An Exposition of the Views respecting the principal Facts, Causes, and Peculiarities involved in Spirit Manifestations,' by Adin Balloa, 1852; and the 'Philosophy of Human Agents, Human and Mundane,' by E. C. Rogers, 1852.

The above catalogue may spare us a world of writing, otherwise necessary to explain the pretensions (whatever their foundation may be) of the modern spirit manifestations. We suspend the list, not because we have given even a tithe of the works and periodicals, but for the same reason assigned by Professor Bush under similar circumstances two years ago:—"The press is still teeming with issues in the same department. . . The multiplication is so rapid, that we relinquish in despair the idea of keeping up with it, so as to be able to act the part of faithful chroniclers of what is so significantly termed *the progress of spiritualism*. Indeed, what *can* be done when these phlethoric revelators announce through one of their mediums that they are about to disclose the heavenly world, 'from the top of the second sphere to the top of the seventh sphere?'" A few words, in conclusion, on the more startling of the facts connected with these manifestations, may, however, be hazarded.

First, as to *table-turning*. There can be no doubt that a vast amount of delusion, often of fraud, has been mixed up with it. Perhaps it may be safely affirmed that Mr. Faraday's hypothesis accounts for the larger number of instances in which the table has *moved round without rising from the floor*. When it rises or tips, a more occult force is at work, and if the table-tipping be made to answer as a code of signals, so as to elicit intelligible responses, it can hardly be doubted that the force employed is under the direction of an *understanding*. The evidence that such intelligible responses have been given, both by table-tipping and rapping, is unexceptionable, and comes, not from the United States only, but from the chief continental cities, from Paris, from Rome, and, as we hear on the best authority, from Stockholm, and even the Cape of Good Hope. Something analogous seems to have existed among the Indians of the Rocky Mountains from time immemorial, and Mr. Sargent, brother of the New England author of that name, has found the rappings and other means of spiritual intercourse in full operation over tracts of country but little removed from barbarism, and half composed of an aboriginal population. It is curious that these simple people recognized many of the responses as those of "lying spirits," a discovery which is at least beginning to dawn in the drawing-rooms of the metropolis. In the corresponding circles of the United States, the general conviction is far other than this, and their faith in the high character of the responses would be worthy of the Delphian oracle of old. In short, the commencement of idolatry,

by the worship of human spirits, is beginning to be quite intelligible, and their absolute dictation of institutions and morals, coupled with the blind obedience of the proselytes, already threatens a revolution in society. The astonishing rise of Mormonism ought to be a warning, and when we hear of a piece of clockwork mechanism, contrived for conversation with spirits, and animated by a supposed Holy Spirit, the birth of a "second Mary," it is time to think seriously, not of the causes only, but of the possible results of these things. Yet there is one element of safety in the contrary opinions emanating from different circles, and the more these abound, the more speedily will men be driven to compare results, and, according to the good old rule, to "try the spirits whether they be of God."

The *involuntary writing* is connected with equally startling circumstances. A Mr. Wolf, of Athens County, Ohio, writes:—"I have had one extended and one brief interview with spirits. I have again seen them, talked with them, and shook hands with them, as really and *substantially* as one man shakes hands with another. . Again, writing was done without human hands; and, indeed, volumes are written in this way, and in no other way. During the circle's continuance, the hand is visible while the writing is done." This is a degree beyond the ordinary spirit writing by the living hand as an instrument, but parallel cases may be found in the annals of the marvellous, as of hands only coming forth out of the unseen, either to avert danger, or in the way of warning. Involuntary writing by the hand of a medium is less wonderful, and experience, both personal and as an eye-witness, enforces our testimony to the matter of fact. Two ladies, highly educated, whom propriety forbids our naming more distinctly, have exhibited powers the very opposite to each other in this respect. One by her touch having caused the hands of most persons to write involuntarily; while the other, by only approaching her extended fingers to the wrist of such a medium, has instantly stopped the operation.

Rising in the air is another phenomenon alleged to have taken place, and if glasses, books, and other light articles can be moved without any visible power, it is only a question of degree whether the body of a man can be raised. "We have in history," says Calmet, "several instances of persons full of religion and piety, who, in the fervour of their orisons, have been taken up into the air, and remained there for some time. We have known a good monk who rises sometimes from the ground, and remains suspended without wishing it, without seeking to do so, especially on seeing some devotional image, or on hearing some devout prayer, such as 'Gloria in excelsis Deo.' I know a nun to whom it has often happened, in spite of herself, to see herself thus raised up in the air to a certain distance from the earth; it was neither from choice, nor from any

wish to distinguish herself, since she was truly confused at it." He then mentions the same thing as occurring to St. Philip of Neri, St. Catharine Columbina, and to Loyola, who was "raised up from the ground to the height of two feet, while his body shone like light." More remarkable perhaps, was the case of Christina, a virgin at Tron, who is said to have been carried into the church for burial, when her body ascended from the coffin, and being recovered from her trance, she related her visions, and ever afterwards was so light that she could outstrip the swiftest dogs in running, and raise herself on to the branches of trees or the tops of buildings. A nun is also mentioned, "who, in her ecstacies, rose from the ground with so much impetuosity, that five or six of the sisters could hardly hold her down." One of the oldest instances of persons thus raised from the ground without any one raising them, is that of St. Dunstan, Archbishop of Canterbury, who died in 988, and who, a little time before his death, as he was going up stairs to his apartment, accompanied by several persons, was observed to rise from the ground: and as all present were astonished at the circumstance, he took occasion to speak of his approaching death. In 1036, Richard Abbot of S. Vanne de Verdun "appeared elevated from the ground while he was saying mass in presence of the Duke Galizon, his sons, and a great number of lords and soldiers." "St. Robert de Palentin rose also from the ground, sometimes to the height of a foot and a-half, to the great astonishment of his disciples and assistants. We see similar trances and elevations in the life of St. Bernard Ptolomei, teacher of the congregation of Notre Dame of Mount Olivet; of St. Philip Benitas, of the order of Servites; of St. Cajetanus, founder of the Theatines; of St. Albert of Sicily, confessor, who, during his prayers, rose three cubits from the ground; and lastly, of St. Dominic, founder of the order of preaching brothers." To these instances, cited by Calmet, we may add that of the martyr of freedom and reason, Savonarola, who was seen, when absorbed in devotion, previous to his tragical death at the stake, to remain suspended at a considerable height from the floor of his dungeon. The historical evidence for this fact is admitted by his recent biographer, and we feel no little satisfaction in citing it, because the same priesthood that would use this phenomenon as an argument for the veneration of their saints, were the very men who committed Savonarola to the flames as a heretic. The most instructive part of these phenomena in recent times, indeed, is the light they cast on ecclesiastical history, and the proofs they afford that one and the same sanctuary of nature is open to all, though it be woe to those who would enter in with unwashed feet.

In conclusion, we deem it unwise to pronounce dogmatically either for or against any given fact, until the evidence be fairly ascertained. Every one, however, must of necessity meet such announcements in

a certain attitude of mind. For ourselves, we accept these two fundamental principles, not as idle theories, but as an essential part of Christianity:—1st, the continued personal identity of the human spirit after death; and 2d, the possible intercourse of disembodied spirits with mankind. Here is the common ground on which, we presume, all believers of the revealed Word may stand together. The laws of spiritual intercourse, or the power that spirits have to effect any purpose in this world, or that men, on the other hand, have to converse with spirits, are then fair subjects of experimental and philosophical inquiry; as rational, as likely to lead to valuable results as the inquiries of Franklin and of Priestley into *electricity*. Inadvertently, we have named one of the standing miracles of the age, by which space is annihilated, and the friendships and interests of mankind have girdled the globe with Ariel-like swiftness. The lightning already speaks for us, and the sunbeams paint ourselves and the scenery we move in with a fidelity which no mortal hand can equal; yet these discoveries, every one feels, are only the dawnings and shadows of things to come. [E. R.]

FASCINATION.

The English verb 'to fascinate,' French 'fasciner,' Italian and Latin, 'fascinare,' is derived from *φάσγι καίν-ειν*, 'oculis, sive aspectu occidere;' and, in confirmation of this etymology, Vossius quotes Pliny, "Isogonus addeth, that such like these are among the Triballians and Illyrians, who with their very eiesight can witch ('effascinent') yea and kill those whom they looke wistly upon any long time." (Holland, 'Plin.' i. 155.) Cotgrave calls it, To eye-bite. The word in its general acceptation signifies charm, enchant, or bewitch, by the eyes, the looks; generally, to charm or enchant; to hold or keep in thraldom by charms, by powers of pleasing.

A belief in Fascination (strictly so called) appears to have been very generally prevalent in most ages and countries. For its existence in Greece and Rome we might quote, in common with many who have preceded us on the subject, the wish of Theocritus, (vii. 126,) that an old woman might be with him to avert this ill by spitting, (*ἐπιφθύσδοισα*,) or the complaint of Menalcas, in Virgil, ('Ecl.' iii. 102,) that some evil eye has fascinated his lambs. The Romans, indeed, with their usual passion for increasing the host of heaven, deified this power of ill, and enrolled a god 'fascinus' among their objects of worship. Although he was a 'numen' *περιαπτῶδες*, the celebration of his rites was intrusted, by a singular incongruity, to the care of the vestal virgins; and his phallic attribute, 'medicus invidiæ—similis medicina linguæ,' was suspended round the necks of children and from the triumphal chariots. (Plin. xxvii. 4.)

Reginald Scot, in his 'Discovery of Witchcraft,' has referred to many ancient authorities on this superstition, and has traced, with delightful solemnity, the physical causes from which the fatal effect of fascination by the eyes may be supposed to arise. "Many writers agree with Virgil and Theocritus in the effect of bewitching eyes, affirming that in Scythia there are women called 'Bithiæ' having two bals or rather blacks in the apple of their eyes. And, as Didymus reporteth, some have in the one eye two such bals, and in the other the image of a horse. These (forsooth) with their angry looks do bewitch and hurt not only young lambs but young children. There be other that retain such venom in their eyes, and send it forth by beams and streams so violently, that therewith they annoy not only them with whom they are conversant continually, but also all other whose company they frequent, of what age, strength, or complexion soever they be, as Cicero, Plutarch, Philarchus, and many others give out in their writings. This fascination (saith John Baptista Porta Neapolitanus) though it begin by touching or breathing, is always accomplished and finished by the eye, as an extermination or expulsion of the spirits through the eyes, approaching to the heart of the bewitched, and infecting the same, &c. . . . . Old women . . . . show also some proofs hereof. For (as the said I.B.P.N. reporteth, alledging Aristotle for his author) they leave in a looking-glass a certain froth, by means of the gross vapours proceeding out of their eyes, which cometh so to pass, because those vapours or spirits which so abundantly come from their eyes cannot pierce or enter into the glass, which is hard and without pores, and therefore resisteth: but the beams which are carried in the chariot or conveyance of the spirits from the eyes of one body to another, do pierce to the inward parts and there breed whilst they search and seek for their proper region. And as these beams and vapours do proceed from the heart of the one, so are they turned into blood above the heart of the other, which blood disagreeing with the nature of the bewitched party, enfeebleth the rest of his body, and maketh him sick; the contagion whereof so long continueth as the distempered blood hath force in the members. And because the infection is of blood, the feaver or sickness will be continual; whereas if it were of choler or flegm, it would be intermittent or alterable." (xvi. 9.)

In this theory of ocular transmission, Scot has been preceded by the most philosophical of all poets, Lucretius. He is also not less profound in his disquisition concerning the power of fascination possessed by the eyes of young women, than he has shown himself in regard to those of the elder of their sex. His following chapter (the Xth) is "Of Natural Witchcraft for Love, &c. But as there is fascination and witchcraft by malicious and angry eyes unto displeasure, so are there witching aspects tending contrariwise to love,

or, at the least, to the procuring of good will and liking. For if the fascination or witchcraft be brought to pass or provoked by the desire, by the wishing or coveting any beautiful shape or favour, the venom is strained through the eyes, though it be from a far, and the imagination of a beautiful form resteth in the heart of the lover, and kindleth the fire where it is afflicted. And because the most delicate, sweet, and tender blood of the beloved doth there wander, his countenance is there represented, shining in his own blood, and cannot there be quiet, and is so haled from thence, that the blood of him that is wounded, reboundeth, and slippeth into the wounder."

In another place (iii. 15) he assures us, that the Irish of his time believed that their cattle were often injured by a kind of witches whom they call (as Cotgrave does above) "Eye-biters."

Vairus, Prior of the Benedictine Convent of Sta. Sophia in Benevento, published a Treatise 'de Fascino' in 1589. He defines the power as follows:—'Fascinum est perniciosa quædam qualitas, intensâ imaginatione, visu, tactu, voce, conjunctim vel divisim, cœli quandoque observatione adhibitâ, propter odium vel amorem inflicta.' He first points to whole nations which have been reported to possess the power of fascination. Thus, the idolatrous 'Biarbi' and 'Hamaxobii,' on the authority of Olaus Magnus, (i. 1,) are represented to be "most deeply versed in the art of fascinating men, so that by witchcraft of the eyes, of words, or of aught else (a very useful latitude of expression) they so compel men that they are no longer free, nor of sane understanding, and often are reduced to extreme emaciation, and perish by a wasting disease." He then proceeds to similar marvels concerning animals. Wolves, if they see a man first, deprive him of all power of speech; a fact which we have learned before, from the fate of Mœris, (Virg. 'Ecl.' ix. 54,) or yet earlier from Theocritus. The shadow of a hyæna produces the same effect upon a dog; and this sagacious wild beast is so well acquainted with its own virtue, that whenever it finds either dog or man sleeping, its first care is to stretch its length by the side of the slumberer, and thus ascertain his comparative magnitude with its own. If itself be larger of the two, then it is able to afflict its prey with madness, and it fearlessly begins to nibble his hands or paws (whichever they may be) to prevent resistance; if it be smaller, it quietly runs away. It may be as well to know, (though not immediately bearing on fascination,) that an attack from a hyæna, if it approaches on the right hand, is peculiarly dangerous; if from the left, it may be beaten off without much trouble. Lastly, tortoises lay their eggs and afterwards hatch them, as is very credibly affirmed, by virtue of their eyes alone.

The Xth chapter of the Ist Book of Vairus inquires 'An aliqui se fascinare possint?' a question which is decided in the affirmative,

by the example of the Basilisk of Narcissus, and of one less known, though equally unfortunate, Eutelis. In the XIIth chapter he affirms, that the more wicked any person is, the better is he adapted to exercise evil fascination, and here he betrays no little want of gallantry, 'inde est quod plures fœminas quam viros effascinatrices invenimus,' &c. From this book we may extract two useful cautions: Let no servant ever hire himself to a squinting master, and let jewellers be cautious to whose hands, or rather eyes, they intrust their choicest wares. A friend of Vairus told him, that he had seen a person who was gifted with an eye of such fascinating power, that once while he was looking attentively on a precious stone of fine water, exquisite cutting, and admirable polish, in the hands of a lapidary, the jewel of its own accord split into two parts. (i. 13.)

In his IId Book, after disputing against 'natural' fascination, which he treats as visionary, Vairus determines that all fascination is an evil power, attained by tacit or open compact with the devil. Having arrived at this sage conclusion, he continues in the IIId Book to consider his subject theologically.

A second writer on this matter is John Lazarus Gutierrez, a Spanish physician, who, from his choice of subject on another occasion, 'An possibile sit in Rabientium urinis canes parvos generari?' may be believed to be equally well qualified for the consideration of any similar high mystery. He styles his 'Opusculum de Fascino,' which appeared in 1653, 'Theologis haud inutile, Philosophis proficuum, Medicis vero valde necessarium.' On his own experience he does not state much, but in his 'Dubium' III. he cites Mendoza (iv. Problem 2) for an account of a servant of a Tyrolese nobleman, who could bring down a falcon from her very highest flight by steadily looking at her. From Antonius Carthaginensis, also, he produces two other wonders. The first, of a man in Guadalaxara, who was in the habit of breaking mirrors into minute fragments solely by looking at them; the second, of another in Ocana, who used to kill his own children, as well as those of other folks, by the contagion of his eyes; nay, still more, occasionally, in like manner, to be the cause of death to many valuable horses.

From Cardan ('de Venenis,' ii.) Gutierrez extracts the following symptoms by which a physician may determine that his patient is fascinated:—Loss of colour, heavy and melancholy eyes, either overflowing with tears or unnaturally dry, frequent sighs, and lowness of spirits, watchfulness, bad dreams, falling away of flesh. Also, if a coral or jacinth worn by him loses its colour, or if a ring, made of the hoof of an ass, put on his finger, grows too big for him after a few days' wearing. According to the same writer, the Persians used to determine the sort of fascination under which the patient laboured, by binding a clean linen cloth round his head, 'lotio ejus imbutum,'

letting it dry there, and remarking whether any and what spots arose on it.

But the most curious fact which we learn from Gutierrez is one to which we have already alluded, namely, that the Spanish children in his time wore amulets against fascination, somewhat resembling those in use among the Romans. The son of Gutierrez himself wore one of these; it was a cross of jet, ('agavache,') and it was believed that it would split if regarded by evil eyes, thus transferring their venom from the child upon itself. In point of fact, the amulet worn by young Gutierrez did so split one day, while a person was steadfastly looking at him; and, in justice to the learned physician, we must add, that he attributes the occurrence to some accidental cause, and expresses his conviction that the same thing would have happened under any other circumstances. Throughout his volume, indeed, all his reasoning is brought forward to explode the superstition.

The third similar work is that of John Christian Frommann, a physician of Saxe-Coburg, who published his 'Tractatus de Fascinatione' in 1675. He modestly says, that it will be found 'Theologis, Jurisperitis et Medicis, præsertim animarum Sacerdotibus provincialibus, quibus cum variis superstitionum monstris sæpe est pugnandum, imò omnibus hoc seculo corrupto, quo non tantum pravus circa fascinum sensus simpliciorum ingenia fascinat, sed et præservatio et curatio morborum verbalis (ad quam per occasionem hic fit digressio) ad ἐχμὴν tendere videtur, lectu utilis.'

We have already learned from Vairus, that all those who are immoderately praised, especially behind their backs, persons of fair complexion, and of handsome face or figure, particularly children, are most exposed to fascination, and this notion probably arose from such children attracting from strangers more attention than others less indebted to nature. It was an impression of his own personal beauty which induced Polyphemus to put in practice the spitting charm which Cotyttaris had taught him. So we read in Theocritus ('Idyll.' 6.) Frommann adds, that children in unwashed baby linen are easily subject to fascination, and so also is any fair one who employs two lady's maids to dress her hair; moreover, that all those who lie in bed very late in the morning, especially if they wear nightcaps, all who break their fast on cheese or peas, and all children who, having been once weaned, are brought back to the breast, will, even against their inclination, be gifted with the power of fascinating both men and beasts. (Lib. i. p. i. sec. 3. ch. i.)

In order to ascertain whether a child be fascinated, three oak apples may be dropped into a basin of water under its cradle, the person who drops them observing the strictest silence; if they swim the child is free, if they sink it is affected; or a slice of bread may be cut with a knife marked with three crosses, and both the bread

and the knife left on the child's pillow for a night: if marks of rust appear in the morning the child is fascinated. If on licking the child's forehead with your tongue a salt taste is perceived, this also is an infallible proof of fascination.

The following remedies against fascination are all of equal value and efficacy, and they rest upon the authorities either of Vairus or Frommann, or both of them; several of them may be traced to Pliny:—An invocation of Nemesis; the root of the 'Satyrios Orchis;' the skin of a hyæna's forehead; the kernel of the fruit of a palm tree; 'Alyssum' (madwort) hung up anywhere in the house; the stone 'Catochites;' spitting on the right shoe before it be put on; 'vel in urinam editam;' hyssop; lilies; 'ungula magnæ bestiæ (what this may be we have yet to learn); fumigations; sprinklings; necklaces of jacinth, sapphire, or carbuncle; washings in river water, provided silence be kept; licking a child's forehead, first upward, next across, and lastly up again, and then spitting behind its back; sweeping its face with the bough of a pine tree; laying it on the ground, covered up in a linen cloth, and then sprinkling it in the form of a cross, with three handfuls of earth, dug where the eaves drop, and brought thence at three separate times within an hour; laying turf dug from a boy's grave under a boy's pillow, from a girl's under a girl's; silently placing near a child the clothes in which it was baptized; if, as is sometimes the case, a child appears to derive no benefit from washing, taking three scrapings from the plaster of each of the four walls of its bed-room, and sprinkling them on its linen; three 'lavemens' of three spoonfuls of milk; giving in a drink the ashes of a rope in which a man has been hanged; drawing water silently, and throwing a lighted candle into it in the name of the Holy Trinity, then washing the patient's legs in this water, and throwing the remainder behind its back in the form of a cross; (N.B. this has been known to cure both a woman and a hen;) hanging up the key of the house over the child's cradle; laying on it crumbs of bread, a lock with the bolt shot, a looking-glass, or some coral washed in the font in which it was baptized; hanging round its neck fennel seeds, or bread and cheese. Besides these charms, there are yet two others given by Frommann, which, as we do not entirely understand them, we must present in the original language. 'Nonnulli aquam, super quam sponsus et sponsa e pago filiali in Parochiâ suâ ambulare, et defunctorum corpora vehi solent, per silentium bis hauriunt et bis iterum effundunt, tertiâ vice haustam domum referunt eâq; hominis et jumentorum capita lavant;' again, 'Ex horreo vel domicilio hæreditario tres fœni manipuli silentio et sine reprehensione allati, cunisq; vel lecto impositi . . . et est in hâc urbe (Nuremberg) quæ non exiguam quotanis fœni jacturam in ædibus suis hæreditariis patitur ab hominibus Fascini gratiâ silentio

illud auferentibus; hos tamen quia sacrum furti hujus finem esse censet, reprehendere supersedet.'

Vairus states, that huntsmen, as a protection against fascination, were used to split an oak plank, and pass themselves and their dogs between it. As amulets against love fascination, he recommends sprinkling with the dust in which a mule has rolled itself; a bone which may be found in the right side of a toad; or the liver of a chameleon. Vida has given a highly elaborate description of one who possessed this destructive power in his eye, after enjoining especial caution respecting those who are permitted to look at the silkworms. ('Bombycum,' ii. 142).

Some instances of yet more modern belief in fascination than those to which we have referred above, may be found collected in Brand's 'Popular Antiquities.' It appears even in our own days to be prevalent among the inhabitants of the western islands of Scotland, who use nuts, called Molluka beans, as amulets against it. (Martin, 'Description of Western Isl.,' 38, 123; Heron, 'Journey,' ii. 228; 'Statistical Account of Scotland,' xv. 258, xviii. 123.) Dallaway, in his 'Account of Constantinople,' remarks, that "nothing can exceed the superstition of the Turks respecting the evil eye of an enemy or infidel. Passages from the Koran are painted on the outside of the houses, globes of glass are suspended from the ceiling, and a part of the superfluous caparison of their horses is designed to attract attention and divert a sinister influence."

But in 'Hobhouse's Travels' we find a still more remarkable account of the existence of this superstition in the Turkish dominions, both among Mohammedans and Christians. "When the child is born, it is immediately laid in the cradle and loaded with amulets, and a small bit of soft mud, well steeped in a jar of water, properly prepared by previous charms, is stuck upon its forehead, to obviate the effects of the evil eye; a noxious fascination proceeding from the aspect of a personified, although invisible demon, and consequent upon the admiration of an incautious spectator. The evil eye is feared at all times, and supposed to affect people of all ages, who by their prosperity may be the objects of envy. Not only a Greek, but a Turkish woman, on seeing a stranger look eagerly at her child, will spit in its face, and sometimes, if at herself, in her own bosom; but the use of garlic, or even of the word which signifies that herb (σκορδον), is considered a sovereign preventive. New built houses and the ornamented sterns of the Greek vessels have long bunches of it depending from them to intercept the fatal envy of any ill-disposed beholder; the ships of the Turks have the same appendages." (Letter 31.)

A reference to the work of Bartholinus, already cited, will show that some of these customs are remnants of Roman puerperal

rites; and Persius will readily supply a close parallel for one of them:—

> Ecce avia, aut metuens Divûm matertera, cunis
> Exemit puerum, frontemque atque uda labella
> Infami digito et lustralibus ante salivis
> Expiat, urentes oculos inhibere perita.—ii. 31.

We should add, that Delrio, in his 'Disq. Mag.,' has a very short notice on fascination; he divides it (as others do also) into 'Poetica seu Vulgaris,' that resulting from obscure physical causes, which he treats as fabulous; 'Philosophica,' which he considers to be contagion; and 'Magica,' to which he heartily assents.

The power of fascination, which some attribute to certain snakes, (toads, hawks, and cats have been invested with it also), does not legitimately belong to the subject which we have been treating above. There is a paper by Dr. Benjamin Smith Barton, somewhat too diffuse, but satisfactorily exploding this vulgar error, in vol. iv. of the 'American Transactions,' and reprinted in vol. vii. (270) of Nicholson's 'Journal.'* [E. S.]

WHISPERING AND SNAKE CHARMING.

In his commentary on Psalm lviii. 4, 5, Burder remarks, "Whether any man ever possessed the power to enchant or charm adders and serpents, or whether those who pretended to do so profited only by popular credulity, it is certain that a favourable opinion of magical power once existed. Numerous testimonies to this purpose may be collected from ancient writers. Modern travellers also afford their evidence. Mr. Browne ('Travels in Africa,' p. 83) thus describes the charmers of serpents. Romeili is an open place of an irregular form, where feats of juggling are performed. The charmers of serpents

* Fear of the animal whose eyes are fixed upon it, seems to deprive the bird, in the cases alluded to, of all voluntary power over its muscles. They make vain efforts to spread the wing and get away, and often flutter about in different directions before yielding themselves a prey to the enemy. These efforts, under certain circumstances, may only carry them to the point of greatest danger, as in a case related by Colonel Ross ('Magazine of Natural History'). While taking a stroll round the works at Vellore, his attention was attracted by the strange restlessness and apparent distress of a kingfisher bird, perched upon one of the pinnacled battlements of the fausse-braye; cautiously approaching near enough to ascertain the cause, he observed in the ditch immediately underneath, a crocodile, lying perfectly quiet in the water, and intently watching the bird with open jaws. In the meantime, the victim's agitation continued to increase; it fluttered down to a projecting point of the works, then rapidly, again and again, farther and farther down, till at last it actually dropped into the gaping mouth waiting ready to receive it. Millingen has an interesting chapter on the effects of fear, though he does not mention this subject, and Dryden has described what any poor bird under such circumstances may be supposed to experience:—

> "I feel my sinews slackened with the fright,
> And a cold sweat thrills down o'er all my limbs,
> As if I was dissolving into water."

The writer remembers having heard the story of a man who was crushed to death by a piece of falling timber. He saw it coming, his companions made their escape, but this poor fellow, eyeing it with terror, still crouched closer and closer under it, till his life was the sacrifice.

[E. R.]

seem also worthy of remark: their powers seem extraordinary. The serpent most common at Kahira is of the viper class, and undoubtedly poisonous. If one of them enter a house, the charmer is sent for, who uses a certain form of words. I have seen three serpents enticed out of the cabin of a ship lying near the shore. The operator handled them, and then put them into a bag. At other times I have seen the serpents twist round the bodies of these 'Psylli' in all directions, without having their fangs extracted or broken, and without doing them any injury."

Mr. Browne designates the serpent charmers by the term 'Psylli,' from the 'Marsi' and 'Psylli,' people of ancient Italy, who possessed the secret of charming serpents. "One would think," St. Augustine writes, "that these animals understood the language of the Marsi, so obedient are they to their orders; we see them come out of their caverns as soon as the Marsian has spoken." Burder, again, cites 'Harmer,' (vol. ii. p. 223,) "Adders will swell at the sound of the flute, raising themselves up on the one half of their body, turning themselves about and beating proper time." He adds, Teixeira, a Spanish writer, in the first book of his Persian History, says, that in India, he had often seen the Gentiles leading about the enchanted serpents, making them dance to the sound of a flute, twining them about their necks, and handling them without any harm. (See also Picart's 'Ceremonies and Religious Customs of All Nations,' vol. iii. p. 268, note, 'Niebuhr,' vol. i. p. 152.)*

It is hardly necessary to remind the inquisitive reader of Pliny on such a subject, who also states that the crocodile fears the very smell and voice of the Tentyriens (lib. viii. c. 50). In short, the belief in this power was general among the ancients. The dragon that guarded the golden fleece was soothed by the voice of Medea, (Apollonius Rhodius, iv. 147,) and laid to sleep by the words of Jason, (Ovid,

* As the *flute* is again mentioned in connection with the charming of animals, we here insert the following remarkable story, though it is properly a fairy tale. However explained, the reader will observe that it is attested by the public monuments of Hamelin, a considerable town of Upper Saxony, where it is said to have occurred. "In the year 1384," the legend runs, "this town was infested by such a prodigious multitude of rats, that they ravaged all the corn which was laid up in the granaries; everything was employed that art and experience could invent to chase them away, and whatever is usually employed against this kind of animals. At that time there came to the town an unknown person, of taller stature than ordinary, dressed in a robe of divers colours, who engaged to deliver them from that scourge for a certain recompense, which was agreed upon. Then he drew from his sleeve a flute, at the sound of which all the rats came out of their holes and followed him; he led them straight to the river, into which they ran and were drowned. On his return he asked for the promised reward, which was refused him, apparently on account of the facility with which he had exterminated the rats. The next day, which was a fête day, he chose the moment when the elder inhabitants were at church, and by means of another flute, which he began to play, all the boys in the town above the age of fourteen, to the number of one hundred and thirty, assembled round him; he led them to the neighbouring mountain, named Kopfelberg, under which is a sewer for the town, and where criminals are executed. These boys disappeared, and were never seen afterwards. A young girl who had followed at a distance was witness of the matter, and brought the news of it to the town. They still show a hollow in this mountain, where they say that he made the boys go in. At the corner of this opening is an inscription, which is so old that it cannot now be deciphered, but the story is represented on the panes of the church windows; and it is said that in the public deeds of the town it is still the custom to put the dates in this manner:—'Done in the year ——, after the disappearance of our children.'"

Met. vii. 153). Virgil too shows the enchanter with his *hand* and *voice*, ('cantuque manuque,') subjecting snakes under obedience to him, and preventing the evil effects of their bites (Æneid vii. l. 753). In line 758 he alludes to the magical powers of the Marsi.

Coming to modern times, we find the serpent charmers of the East well sustaining their ancient reputation. In quoting the following from Mr. Lane's description of their performances in his 'Modern Egypt,' we ought to remark, that serpents easily conceal themselves in the holes and chinks of the walls in Eastern houses, as alluded to in Amos v. 19. This will make our citation from Mr. Lane quite intelligible. "The charmer professes to discover, he says, without ocular perception, (but perhaps he does so by a peculiar smell,) whether there be serpents in the house, and if there be, to attract them to him, as the fowler by the fascination of his voice allures the bird into his net. As the serpent seeks the darkest place in which to hide himself, the charmer has, in most cases, to exercise his skill in an obscure chamber, where he might easily take a serpent from his bosom, bring it to the people without the door and affirm that he found it in his apartment; for no one would venture to enter with him, after having been assured of the presence of one of those reptiles within; but he is often required to perform in the full light of day, surrounded by spectators, and incredulous persons have searched him beforehand, and even stripped him naked, yet his success has been complete. He assumes an air of mystery, strikes the walls with a short palm-stick, whistles, makes a clacking noise with his tongue; and generally says, 'I adjure you by God, if ye be above, or if ye be below, that ye come forth; I adjure you by the most great name, if ye be obedient come forth; and if ye be disobedient, die! die! die!' The serpent is generally dislodged by his stick from a fissure in the wall, or drops from the ceiling on the floor. I have often heard it asserted that the serpent charmer, before he enters a house in which he is to try his skill, always employs a servant of that house to introduce one or more serpents; but I have known instances in which this could not be the case, and am inclined to believe that the Durweeshes are generally acquainted with some real physical means of discovering the presence of serpents without seeing them, and of attracting them from their lurking-places." The matter of fact is thus placed beyond question. Almost as remarkable is the account given in 'Silliman's Journal' (No. 54) of "a rattlesnake disarmed by the leaves of the white ash," founded on an adventure in the state of Ohio in 1801.

The same power has been exercised over other animals, but especially horses. It is commonly known as "horse-whispering." In the middle of the last century, a person named Sullivan professed to have a charm by which he could tame the wildest and fiercest

horses. From the mode in which he proceeded to operate, he was usually called the 'whisperer.' An eye-witness relates that a gentleman in the county of Cork had a horse which defied all the skill of the jockeys; no one could ride him, and it was even dangerous to enter his stable. Sullivan was summoned and led to the place; the horse began to kick and lash as usual, but no sooner had the enchanter spoken than the animal showed signs of terror, and permitted the whisperer to come near and grasp his head. Sullivan than affected to whisper something in the animal's ear; it trembled violently, permitted itself to be bridled and saddled, and was rode tranquilly up and down the avenue in presence of a crowd of astonished spectators. Sullivan always declared that it was out of his power to explain the source of his influence; and though many pretenders have affected possession of his secret, they have all failed when brought to trial.

This curious fact does not stand alone. Camden, in his recital of Irish superstitions, says, "It is by no means allowable to praise a horse or any other animal, unless you say, 'God save him,' or spit upon him. If any mischance befalls the horse in three days after, they find out the person who commended him, *that he may whisper the Lord's Prayer in his right ear.* They believe some men's eyes have a power of bewitching horses; and then they send for certain old women who by muttering short prayers restore them to health." However this may be, as a matter of popular faith, the statement of Sullivan is probably correct, that the successful whisperer is not acquainted with the secret of his own power; the same thing being affirmed by those who practise the art in South America, where two men will tame half-a-dozen wild horses in three days. The reason is obvious,—a force proceeding immediately from the will or the instinctive life, would be impaired by reflection in the understanding, and broken up, or at least diminished by one-half.

The violent trembling of the animal under this operation is like the creaking and shivering of the tables before they begin to "tip," and indicates a moral or nervous force acting physically, by projection perhaps from the spirit of the operator. None of these cases are, after all, more wonderful, than the movement of our own limbs and bodies by the mental force; for how does it move them with such ease? And may not the same power that places its strong but invisible little fingers on every point of our muscular frames, stretch its myriad arms a little farther into the sphere around us, and operate by the same laws, and with as much ease, on the stalwart frame of a horse, or even a clotheshorse?

Man possesses an infinite fund of power and faculties perhaps not yet developed. Certainly, if we do not deny the revealed Word, he was made supreme lord of this lower world (Gen. i. 26, ix. 2). The

writer is assured by a learned and close observer, who has also travelled over the greater part of the globe, that there is a marked difference in the relation between man and animals in wildernesses remote from the common haunts of the former. Wandering alone in such places, he was able in a few days, by acting cautiously, to make friends of the very serpents, who showed no disposition to fly from him; while the fish in the rivers speedily became acquainted with the sound of his voice, and came in crowds when he called them. It is his conviction that no one with sufficient presence of mind, and calmness of temper, could become the prey of a savage animal, however excited; he has but to look steadfastly into the creature's eyes, and it will rather fly from him than persevere in the attack. The story of Daniel in the lion's den may be cited as an illustration of the dominion thus given to man, in his integrity, over the lower animals. [E. R.]

SYMPATHY AND ANTIPATHY.

This subject is more often treated poetically than traced to its causes by the philosopher. Yet there can be no doubt that sympathy is due to a correspondence of organization, and antipathy to the contrary. It would even seem that nature as a whole contains the same spirit, diffused through all its parts, and breathing freely in its living waters, trees, and flowers, that is also compressed and hidden in the microcosm of every mortal being. The softest breathing of this universal spirit moves the heart with as much magic potency as the wildest rush of the winds, for the counterpart of every passion to which man is subject dwells in the bosom of his mother nature. Her smiles are as *his* joys; her clouds and rains as *his* sorrows; and her mountain heights crowned with wood, or towering up bare and rugged into the clear sky, are as *his* sublime aspirations. The shadows of evening, softening the reflection of the woods and hills in the still waters, are as the emblematic pictures of his quiet thoughts; and while he muses, the same melancholy and subdued sense of happiness seems to unite the soul of nature and man in a mutual calm.

This sensibility is not imaginary. Paracelsus has an observation full of meaning. "In dreams," he says, "a man is like the plants." By inversion, therefore, may we not say, the plants and flowers are like man in dreams? Nature is no more to be regarded as an empty sepulchre than the organization of the human body, which is the peculiar dwelling and instrument of the spirit. The intellectual world ensouls the natural: all is life and movement, says Wirdig; "everything approximates to its like, and removes from that which is unlike, as the magnet does." So Van Helmont: "The magnetism of all things called lifeless is but the natural feeling of accordance." So good old Jacob Boehmen: "Nature is as a prepared instrument of

music, upon which the will's spirit playeth; what strings he toucheth, they sound according to their property." So Agrippa: "The operations of this world have their foundation partly in the substantial forms of bodies, partly in the powers of heaven, partly in spiritual things, and ultimately in the primal forms of the original image. Influences only go forth through the help of the spirit; but this spirit is diffused through the whole universe, and is in full accord with the human spirit. Through the sympathy of similar and the antipathy of dissimilar things, all creation hangs together." So again Swedenborg: "Everything in nature and the world is produced by the influx and presence of the things of the heavenly world." In fine, it is this magical relationship that the Hebrews sought to express in their tenfold Sephiroth, where we see eternity represented under beauty, beauty under mercy, mercy under strength, and strength under understanding. It is the poet's secret and the philosopher's despair.

Millingen in his work on "The Passions," has thrown out such hints on sympathy and antipathy as *organization* affords, and he has a note on the sensibility of plants, which he traces to an excess of irritability. He discerns the law of attraction and repulsion likewise, and remarks on its extension to the affections. What can be more remarkable than this:—"In the hospital of the blind in Paris, called 'Les Quinze Vingt,' there was a pensioner, who by the touch of a woman's hands and nails, and their odour, could infallibly assert if she were a virgin; several tricks were played upon him, and wedding rings put on the fingers of young girls, but he never was at fault." He himself, he says, "knew a young man, born blind, who, on feeling a lady's hand and hearing her speak, could invariably pronounce whether she was handsome or not." (p. 105.) But more to our present purpose is the following extract from the same pages:—

"Our antipathies and sympathies are most unaccountable manifestations of our nervous impressionability affecting our judgment; and uncontrollable by will or reason. Certain antipathies seem to depend upon a peculiarity of the senses. The horror inspired by the odour of certain flowers may be referred to this cause—an antipathy so powerful as to realize the poetic allusion to

'Die of a rose in aromatic pain.'

For Amatus Lusitanus relates the case of a monk who fainted when he beheld a rose, and never quitted his cell while that flower was blooming. Orfila (a less questionable authority) gives the account of the painter Vincent, who was seized with violent vertigo, and swooned when there were roses in the room Voltaire gives the history of an officer who was thrown into convulsions and lost his senses by having pinks in his chamber. Orfila also relates the in-

stance of a lady, of forty-six years of age, of a hale constitution, who could never be present when a decoction of linseed was preparing, being troubled in the course of a few minutes with a general swelling of the face, followed by fainting and a loss of the intellectual faculties, which symptoms continued for four-and-twenty hours. Montaigne remarks on this subject, that there were men who dreaded an apple more than a cannon ball. Zimmerman tells us of a lady who could not endure the feeling of silk and satin, and shuddered when she touched the velvety skin of a peach; other ladies cannot bear the feel of fur. Boyle records a case of a man who experienced a natural abhorrence of honey; a young man invariably fainted when the servant swept his room. Hippocrates mentions one Nicanor, who swooned whenever he heard a flute; and Shakspeare has alluded to the strange effect of the bagpipe. Boyle fell into a syncope when he heard the splashing of water; Scaliger turned pale on the sight of watercresses; Erasmus experienced febrile symptoms when smelling fish; the Duke d'Epernon swooned on beholding a leveret, although a hare did not produce the same effect; Tycho Brahe fainted at the sight of a fox, Henry III. of France at that of a cat, and Marshal D'Albret at a pig. The horror that whole families entertain of cheese is well known." (pp. 101-103). Such examples might be indefinitely extended. As to the last instance, a curious reason for the antipathy is cited by Brand from the 'Tractat. de Butyro' of M. Schook; it is to the effect that when a nurse conceives again during the process of suckling, her milk turns *cheesy*, and the child is so disgusted with the flavour, that the aversion remains during its whole lifetime (vol ii. p. 387).

Sympathies that cannot be gratified become *longings*, often ungovernable. Instances of this kind are generally cited under the head of depraved appetite. "We see chlorotic girls and pregnant women eating chalk, charcoal, tar, spiders,—nay, the most disgusting substances. A woman at Andernach, on the Rhine, longed for her husband, murdered him, ate what she could of him, and salted the rest. Tulpius mentions another longing lady, who devoured 1,400 red herrings during her pregnancy. Ludovicus Vives relates the case of a woman, who longed for a bite in a young man's neck, and who would have miscarried had she not been gratified. Roderick à Castro tells us of another amiable female, who had set her heart upon biting a bit off a baker's shoulder; the husband bribed the baker at so much a bite, but the poor fellow would only 'stand treat' once." ('Millingen,' p. 113.) If these demonstrations of affection are thought remarkable in reasonable beings, what shall we say of Van Helmont's asseveration that beer ferments when the hops and barley are in bloom, and that wine is agitated in the spring, when the vine begins to blossom? The same writer mentions an enviable herb, the pro-

perties of which only to hear mentioned must cheer the heart of many a woe-begone lover :—"Warm it whilst thou crushest it in thy hand; then take the hand of another, and hold it till it is warm: and this person will have a great liking for thee for several days."

But the most wonderful cases of sympathy in nature are those by which we shall be naturally led to the consideration of *sympathetic cures*. The popular superstition of the child's caul is so well known that we need but mention it in this place. Very similar to it is the statement that a piece of skin, taken from a living head, had the hair turn grey at the same time as that on the head from which it was taken. (Ennemoser, ii. 271.) The Taliacotian art of making artificial noses must have been greatly imperilled when a nose that had been cut out from the back of another man fell off from the face at the moment of the latter's death. Since then a method has been discovered of cutting the nose out from the forehead of the patient himself, with the prospect, we may trust, of the man and his nose dying together. Does the old proverb, "A hair of the dog that bit you," really express a fact in nature? Certainly, the Indians use the fat of the snake to cure its bite, and similar remedies are mentioned by Kircher, such as the poisonous toad to cure the plague boil. Here, in fact, we touch very nearly on the philosophical principle of *Homœopathy*, as the refinement of medicine pointed to by many of these rude appliances, and discovered to Hahnemann by one of the greatest searchers into the mysteries of nature. Homœopathy is the daily practice of a magical sympathy, the same in principle as the law of instinct, by which every animal chooses its own food; the disease is cured by its assimilate apparently on the same principle that hunger is appeased by its proper nourishment.

Such, however, were not the sympathetic cures which became so popular in the reigns of James I. and Charles I. Two methods were in vogue, which were deemed most potent in the case of wounds. The first was to bore a hole in an oak or some other tree, in the hour of the planet supposed to be auspicious: the sawdust thus procured was applied to the diseased part, and the hole in the tree was filled with cuttings of the hair and parings of the nails of the patient; this was the favourite manner of proceeding by transplantation. In the second method, the charm operated by applying the remedy called sympathetic powder to the weapon or other cause of the injury; the recipe for making it was extremely simple :—"Take Roman vitriol six or eight ounces, beat it very small in a mortar, sift it through a fine sieve when the sun enters Leo; keep it in the heat of the sun by day, and dry by night, and marvellous cures may be done by it." The chief promoter of this system was Sir Kenelm Digby, gentleman of the bedchamber to Charles I., described by Dr. Walter Charleton as "a noble person, who hath built up his reason to so transcendent

a height of knowledge, as may seem not much beneath the state of man in innocence!" His theory "touching the cure of wounds by the powder of sympathy" was delivered at great length before an assembly of nobles and learned men at Montpellier in France, and an abstract of it may be seen in Pettigrew. ('Superstitions connected with Medicine and Surgery,' p. 159.) The other writers on the subject are Paracelsus, Van Helmont, Baptista Porta, Robert Flud, and among the more unimpeachable scientific names occurs that of Descartes. Such an art was a great temptation for the wits. "If the superstitious person be wounded by any chance," says Wrenfels, "he applies the salve, not to the wound, but, what is more effectual, to the weapon by which he received it. By a new kind of art, he will transplant his disease like a scion, and graft it into what tree he please." The author of Hudibras also broke a lance against it, while his brother poets, Dryden and Cowley, treated the subject with affectionate reverence. Cures were effected beyond doubt, but they must be attributed in these cases to what has been aptly designated the "magnetism of the imaginative power," which is really the action of sympathy between the mind and the body.

This power might be illustrated by many well attested cases, but its existence is quite notorious. The author of 'Isis Revelata' has cleverly wrested them from the hands of the Materialists and the sceptics in animal magnetism, and used them to prove that the spiritual nature in man is *a real force*. The same truth is religiously and philosophically enforced by Dr. George Moore, in 'The Power of the Soul over the Body.' The 'Dictionnaire des Merveilles de la Nature' per Sigaud de la Fond contains this remarkable instance:—"A lad of fourteen, in 1777, fainted on witnessing an execution on the wheel, and suffered violent pain; he had blue spots on the parts of his body corresponding to those which the wheel had made on the criminal." This is a case of extreme sympathy with the sufferings of another, and also of the power of the sympathiser over his own body. Medical works abound in such cases, but there is a special treatise by Fienus 'de Viribus Imaginationis,' which it may suffice to refer to. We may here adopt the words of Mr. Colquhoun, "Those of the opponents of animal magnetism who adopt the imagination-hypothesis have never yet condescended to inform us what they mean by imagination. Do they use the term in the sense of the Archæus of Paracelsus and Van Helmont—the 'anima medica,' the vital spirits, the intelligence, *the life*, of other eminent physicians? If they do, then let them say so; for, in that case, it may perhaps appear upon this, as upon other occasions, that our controversy is more verbal than real." ('Isis Revelata,' vol. i., p. 122.) While awaiting the answer to this reasonable demand, we may refer the "three black graces," as they are happily termed, law, physic, and divinity, to such

writers as Aristotle, Avicenna, and Lord Bacon; though we can well imagine with how much pain they must surrender the father of modern philosophy to the faithful followers of nature in her occult operations.

The sympathy between one human being and another, and between man and nature, may be inexplicable, but it is not the less real, and it indicates a vast system of correspondences, in which every affection finds its counterpart in some object, and every object is the emblem and corporeal image of some intellectual, that is to say, spiritual, cause. Esteem, friendship, love, how do these by a mysterious sympathy seek out their proper objects! Who shall say there is no starry road by which one longing spirit may seek another, and along which, if we only have love and faith, the weakest of us may often fly to the aid of a suffering brother or sister? [E. R.]

MESMERISM.

We have no single term which expresses adequately the nature of the phenomena generally treated under this head. In France, Somnambulism and Magnetism have been very generally used, and in England Mesmerism. The facts, however, are so multiform, and as yet so ill-digested, that it is hardly worth while occupying any serious amount of time with the discussion of mere terms.

A proper history of Mesmerism or Animal Magnetism would commence with an account of the natural sleep, and of somnambulism or sleep-walking. To save space, we must presume that the reader has some acquaintance with the speculations concerning these phenomena, and the points of interest they present to an intelligent inquirer. The *facts* are numerous and interesting, and may be consulted in any medical cyclopædia, or in the works of Abercrombie. It would be in vain, however, to search for a satisfactory account of the causes, or for a theory more than plausible, in such productions, which all regard sleep, in proportion to its depth, as a mere negation of activity.

Antiquity of Magnetism.—The power generally known as animal magnetism or mesmerism, which has been regarded as a novelty, was exercised in remote antiquity, and was probably the chief art of the magician. Ample proof of this fact is given by Ennemoser. We shall borrow some of his quotations from a French writer, in the 'Anales du Magnetisme Animal' (Nos. 34, 36, 37). "Magnetism," he says, "was daily practised in the temples of Isis, of Osiris, and Serapis. In these temples the priests treated the sick and cured them, either by magnetic manipulation, or by other means producing somnambulism. We shall prefer turning our attention to such Egyptian monuments as present us with whole scenes of magnetic treatment. Although these Egyptian hieroglyphics are re-

garded with great daring and boldness, yet much that is probable results, and the more so from the fact, that all things in these monuments are not hieroglyphic. There are also purely historical paintings, which represent sacrifices, religious ceremonies, and other actions, as well as things which refer to the natural history of animals, of plants, and the stars.

"It is usual to imagine that all Egyptian subjects were emblematical, when in fact they were not, for hieroglyphics must not be confounded with emblems. The former (caracteres hieroglyphiques,) are symbolical representations of whole chains of ideas, which at a later time were condensed; the latter are representations of separate actions. The hieroglyphics, he further remarks, were probably at first whole figures, but as they occupied too much space, they were gradually abbreviated, and portions alone remained lines, from which it was impossible for strangers to discover the original meaning. Among the emblems he includes the remarkable representation on a mummy case given by Montfaucon. Before a bed or table, on which lie the sick, stands a person in a brown garment, and with open eyes, and the dog's head of Anubis; his countenance is turned upon the sick person; his left hand is placed upon the breast, and the right is raised over the head of his patient, quite in the position of a magnetizer. At both ends of the bed stand two female figures, one with the right hand raised, the other with the left. The bed was supported by four feet, which bear the Isis head, hawk's head, dog's head, and a human head, the symbols of the four healing divinities—Isis, Osiris, Anubis, and Horus. Other hieroglyphics on a talisman, bearing similar representations, are mentioned; and upon other mummies, where standing figures touch the feet, the head, the sides, or the thighs; and many other magnetic actions are represented: these are produced in Montfaucon and in Denon's 'Voyage d'Egypte,' tom. iii."

These scenes do not stand alone. Figures occur on the amulets or charms known as 'Abraxæi,' all more or less manifesting an acquaintance with magnetism. The priest with the dog's head or mask of Anubis, occurs repeatedly, with his hands variously placed on the supposed patient. Some of these figures are given by Montfaucon. In one of them, the masked figure places one hand on the feet, the other upon the head of the patient; in a second, one hand is laid upon the stomach, the other upon the head; in a third the hands are upon the loins; in a fourth the hands are placed upon the thighs, and the eyes of the operator fixed on the patient's countenance. All these representations were involved in mystery till magnetism was rediscovered. Our French authority, however, like all theorists, bends everything to his purpose, and certain figures in Denon, which evidently represent the resurrection of the spirit, and

not the magnetic awakening in the body, are explained on the same principle. Ennemoser also fully adopts his hypothesis, and concludes with this remark,—"Thus we see, in various stages of recovery, that the patient gradually rises from his couch, a fact which, therefore, *excludes the idea of a dead body*" (vol. i. p. 267); as if the awakening spirit *should* be regarded as a dead body!

Symbol of the Hand.—Much more to the purpose are his remarks on the ancient bronze hands described by Montfaucon, which had been regarded as votive offerings. Generally the thumb and the first two fingers are stretched out, and the other two closed. A figure of Serapis, or the serpent, is twined round the wrist, the head of which looks out in the direction of the thumb or fingers. We may here quote the *ipsissima verba* of our author, who remarks, that these hands are always the right, and that all the fingers have the same direction. "In magnetizing," he continues, "the right hand is open, and often the three first fingers are only used, as the French magnetists maintain that the three first have the greatest influence; which is certainly true, though it is not an universal custom to magnetize with three fingers. The Egyptian priests may have used this method in certain diseases, or it may have been a common custom. Undeniably, however, these hands were dedicated to the two or three divinities in whose temples the cure of the sick was practised. In Montfaucon we also find mystic fingers, which appear to have had the same signification. These fingers are of bronze, and end in a long nail, showing that they were fastened to a wall, or that they were borne on a staff in the festivals of Isis, as in such festivals other symbols dedicated to the gods were carried. Pierius Valerius (Hieroglyphica Basil, 1556, lib. xxxvi.) says, that the forefinger was called 'Medicus.' These bronze fingers are forefingers. Is it that the Egyptians magnetized especially with this finger? Magnetic somnambulists often magnetize with the forefinger alone, and in cases of cramps order it to be used."

It is remarked, on the authority of Tomasius, that the position of these bronze hands is the same as that of the prelates and popes when they blessed the people, and as that in which the painters of all ages have been accustomed to represent the hand of our Saviour. Indeed, the mysterious hand is not confined to Egyptian antiquities, but it reappears in the coronation ceremonies of Europe, and after a time we begin to recognize it as the symbol of the royal gift of healing by touch. This, however, is not understood under its earlier forms described by Montfaucon. A hand, for example, is represented as descending from heaven, in a picture of Charlemagne, and in two portraits of Charles the Bald, "pointing with four fingers towards his head, to illuminate him in his duties and justice towards his subjects." From the fingers of these hands proceed rays. On

a monument of Dagobert, at St. Denis, a similar hand was represented, with three fingers extended, while the king, naked, and with a crown on his head, was raised over some drapery, by two bishops, with two angels near him. According to Montfaucon, similar hands are common to the Emperors of Constantinople about the period of Charlemagne. From these and many similar documents of antiquity, Ennemoser is inclined to assign a divine origin to this symbol; in short, to recognize it as the hand of the Lord, so often named in the Scriptures.

But the symbolic meaning of the hand in the sacred records is not sufficiently explained by these allusions. It is curious that "consecration" is expressed in Hebrew by the filling of the hand; thus, for "consecrate yourselves" in the Mosaic books, we read "fill your hands." Correspondent to which is the "ram of fillings," translated the "ram of consecration." Dr. Clarke (Exod. xxix. 19,) accounts for this mode of expression by the custom of putting some parts of the sacrifice into the hands, with a reference to the presents always taken in Eastern countries, when the monarch was visited. This method of explanation, true enough so far as it goes, affords us no help in the connection of such passages with others in which the hand is mentioned in a magical sense, namely, when it gives the faculty of vision and prophecy, or is called "the hand of the Lord." On this point, see all the prophets, and especially Daniel, who describes his experience very minutely. Filling the hand with a sacred gift externally, could be nothing less than a sign that it ought to be filled internally, and the sacred power thus indicated is really manifested in the act of magnetism. In remote ages, perhaps, the inauguration was a real introductiou and illumination.

Power of the Eye.—It is then an actual power that we ascribe to the hand, without which it could never have become the *symbol* of power among the wise ancients. The power of the eye is equally remarkable, and even savage animals turn away from its fixed, dauntless expression. The fascination of the eye has been an article of the popular creed in all ages. All the passions seem to find a more instant manifestation in its mild or flashing light. Aubrey (Miscellanies, p. 184) speaks of it with his usual felicitous simplicity: "*amor exoculo*, love is from the eye, but as Lord Bacon saith, more by glances than by full gazings." "The glances of envy and malice do show also subtilly; the eye of the malicious person does really infect and make sick the spirit of the other." Children, he remarks, are very sensible of these irradiations. Wierius (De Præstigiis Dæmonum, ii. 49) has an observation upon the abundant flow of spirits from the pupil of the eye, and its lightning-like glances. Every one must have felt how the soul, with fuller meaning and more intense purpose, rushes to the eye and kindles it with its most

subtle fire. Magnetism by the eye is indeed often more powerful than by the hands, but there is probably a specific difference which experience may determine accurately. Comparatively few can exercise this power continuously, intently, and at the same time dispassionately, and none ought to attempt the use of it who are not masters of their own purpose, and shall we say pure in heart?

Power of Words, Numbers, and Signs.—The will, after all, is the real power exercised by the magnetist, and consequently, his influence must be good or evil according to the ruling motive of his life. The hand, the eye, the expression, are not the power, but they give direction to it variously. This direction may be determined also by words, numbers, and signs, or even by the silent will of the operator, all which have a subtle or magical influence upon the patient. A bare intimation of this fact is all that our space will allow.

Relation between the Ancient and Modern Practice of Magnetism.—Some hints on the use of magnetism in the ancient mysteries will be found on another page under the head of CABIRI, and in other parts of this volume. But the antiquity of magnetism is not an isolated fact; its existence gives form and colour to the whole ancient world, and divides it from the modern with as much distinctness as the life of the dreamer or seer is separated from that of our daylight occupations. Ennemoser, therefore, justly observes, that "Christianity was a very important crisis in the history of magic, in fact, the most important." His remarks have so much suggestive value that it would be inexcusable to omit a larger quotation. "The advent of Christ is, in an historical point of view, the central era when the old time comes to an end, and the new commences,; when the night-like shadowiness of mysteries is dissolved into the daylight of self-consciousness and the purpose and intention of life. As the biblical history of the Old Testament is the seed and the type of all later history, so in the New Testament, for the first time, like the flower unfolding from the bud, is developed a perfect revelation of the truth. The Judaism of the Old Testament involves in it a real perception of the true tree of life, of the inner progressive development by means of cultivation; all other heathen nations, with their various systems of religion, are the lopped branches of the great tree of life, which have vegetated, it is true, but which are incapable of inner growth. Judaism is that real mystery which appears in Christianity as the ideal of holiness, and union with God. But as the fruit is matured from the blossom only by progressive degrees, so too does this maturity in the new history advance forward with a measured step. Religion and morals, art and science, are, it is true, progressing in new and widely-ramifying parties in this latter Christian time, but they are as yet very far from their goal, which is perfection. The same may be said with regard to

magnetism, which has yet advanced only so far as the intelligence of those minds which have laboured to comprehend it has *itself* advanced." (Vol. ii. p. 339). The same thought is so aptly expressed in an old periodical, that we should be inclined to ascribe it to the same original as Ennemoser's. "The ancient world," says the anonymous writer we allude to, "presents the phenomena of telluric influence. It is the night of mankind; here wonders, divinations, dreams, prophecies, oracles, and revelations, follow one another. As the animal by instinct builds the most wonderful cells or nests—moves and travels from region to region—distinguishes the healing or nourishing food from that which is poisonous and unwholesome; in the same way the seers, the magicians, the priests, the poets, the artists of the Old World performed those deeds which the most enlightened among the children living under the solar life can now neither understand nor believe. Thus the working individual can scarcely comprehend and believe that which he has dreamed or done during that part of life which he calls sleep." And again, "The ancient world had reached the summit of telluric life, when Christ and the Christian had made their appearance. The earth was then on the highest point of somnambulism. By the means of Christ, and through the Christian religion, the family of mankind began to awaken. Christ's wonders are as it were the morning dreams of one who is near to open his eyes to the beams of that centre of light which calls forth the solar life in nature." ('The Shepherd,' 1835, p. 156). For the principle involved in this distinction, recourse must be had to Swedenborg, who establishes that a radical change in the mode of perception has taken place since the most ancient times. In the study of this subject we place our finger upon the key to all human history and philosophy.

The Early Christian Period.—The 'Acts of the Apostles' contain evidence that the ancient practice was now Christianized, not absolutely abandoned, and much valuable evidence concerning the use of this occult power may be collected from the writings of the fathers. Vision and prophecy, understood as directly appointed, ceased with Malachi, but it commences again when the angel appears to Zacharias and the Virgin Mary. The experimental knowledge of ecstacy and spiritual influence originated many remarkable practices among the primitive Christians. See on these points the respective characters of the catechumens and energumens, and consult generally the writings of Augustine, Ambrose, Barnabas, Clement, Hermas, Cyprian, Tertullian, and others, not to mention Montanus and his followers, Valentine, and some still greater heretics. Briefly, as Colquhoun observes ('Hist. of Magic,' ii. 4), "The Pagan temples were succeeded by the Christian monasteries, and in these last receptacles the divinatory faculty found a second sanctuary, a refuge and

a home. The gift of divination being natural to the species, under certain conditions of its development and exercise, it still continued to be manifested among the converts to the new faith; and although under a somewhat altered form, it was still enlisted as previously into the service of the priesthood, and devoted to the purposes of religious worship. Although the Christian sybils and pythonesses no longer sat upon a tripod, although they ceased to utter their predictions in public, their prophetic faculty still accompanied them wherever they went."

The Middle Ages.—The power of magnetism, either theoretically or practically, was never wholly unknown. In Asia and China it has probably never ceased to be practised, from the remotest antiquity down to the present hour, and in the former vast region of population its use has been varied by that of drugs and narcotics. The writings of Avicenna and the annals of the Roman Catholic worthies may be consulted; and, in English literature, the ecclesiastical history of Bede, who has placed on record many remarkable cures, performed some ages before, both by the hand and by prayer. In Bede's time, there was little question of philosophy, and it was four or five centuries later before the universities arose. The occult sciences participated in the revival of learning, and the middle-age period of magnetism, dreamy and profitless for many good reasons, closes with several great names, *e. g.*, Paracelsus, Van Helmont, Cornelius Agrippa and Kircher.

Mesmer.—The man fated to produce this cloistered wisdom of the elder times upon the busy stage of life was a Swiss German, by name Frederick Anthony Mesmer, whose birth dates in 1734. "In his earliest youth," says one of his biographers, "he evinced a great fondness for the study of nature; he told me that when a boy, his greatest pleasure was to retire into solitary spots, and there to amuse himself in contemplating the operations of insects, the flight of birds, and in comparing the different shapes of plants, and herbs, and mosses. He remained often out in the fields till late in the night, when the rising of the stars and the moon filled him with deep, sacred feelings. 'I was then,' said he, 'under the magnetical influence of nature; the full flood was streaming above, below, and around me. My mind was full, but I did not know what was working in me.'" ('The Shepherd,' 1835, p. 195). As a student of medicine, he showed great independence of thought, and his favourite books were the almost forgotten labours of the mystics and astrologers. On obtaining his degree in 1766, he published his inaugural dissertation, 'De Planetarum Influxu,' (On the Influence of the Planets), which marked him out among his professional brethren as a confirmed visionary. His theory supposed the magnetic element to pervade the entire universe, and penetrate all bodies, acting in the same relation to the nervous system of all animals as light to the eye. Settled in the Austrian capital

as a physician, he occupied his leisure hours with the attempt to bring this theory into practice as a means of cure, and at last, towards the close of 1773, resorted to the artificial magnet, his coadjutor in these experiments being the Jesuit, Maximilian Hell, Professor of Astronomy at Vienna. The latter afterwards claimed the priority of discovery, which produced some disagreement between them, and probably had some effect in turning Mesmer from the use of artificial means to the more exclusive study of 'animal magnetism,' as he finally termed it. Somnambulism also discovered itself to him while he treated some of his patients with the lodestone, and he may now have surmised that all the divine virtues attributed to its magnetic properties by the ancients were capable of realization. See a brief account of these attributes under the head of PRECIOUS STONES.

It is not necessary, when all we can say on this subject must be confined to the narrowest limits, to follow Mesmer step by step in his discovery. In 1775 he found it convenient to quit Vienna, and occupied that and the following year in travelling through Bavaria and Switzerland, where he effected some remarkable cures, both in private circles and in the public hospitals. On returning home, he established an hospital in his own house, but stood in such ill repute, that he was ordered to quit Vienna, and in the beginning of 1778 he sought a new theatre for the exercise of his art in Paris. Here Bergasse and Dr. D'Eslon became his ardent disciples, and Mesmer, whose character was not without its weak points, assumed the airs of a magician, with a view to secrecy, and perhaps to greater gain. Encouraged by the latter of his converts, he published in 1779 his first treatise on animal magnetism, and his imperfectly developed theory is thus stated and commented on by his personal acquaintance to whom we have already referred.

"There is a reciprocal influence (action and reaction) between the planets, the earth, and animated nature. (True).

"The means of operating this action and reaction is a most fine, subtle fluid, which penetrates everything, and is capable of receiving and communicating all kinds of motions and impressions. (Fanciful).

"This is brought about by mechanical, but, as yet, unknown laws. (False).

"The reciprocal effects are analogous to the ebb and flow. (Beautiful analogy! the germ of the theory of polarity).

"The properties of matter and of organization depend upon reciprocal action. (True).

"This fluid exercises an immediate action on the nerves, with which it embodies itself, and produces in the human body phenomena similar to those of the lodestone; that is, polarity and inclination. (Here was the great mistake of Mesmer, of confounding the original law of polarity and life, with the effect of a particular fluid.)

"Hence the name of animal magnetism. (A wrong name).

"This fluid flows with the greatest quickness from body to body, acts at a distance, and is reflected by the mirror like light; and it is strengthened and propagated by sound. (The truth of these facts is undeniable, but only to be explained by the telluric and solar influences).

"There are animated bodies which exercise an action directly opposite to animal magnetism. Their presence alone is capable of destroying the effect of magnetism. This power is also a positive power. (How can there be two positive powers, one opposite to the other ?)

"By means of animal magnetism we can effect an immediate cure of the nervous diseases, and a mediate cure of all other disorders; indeed, it explains the action of the medicaments, and operates the crisis. (True, if properly explained).

"The physician can discover by magnetism the nature of the most complicated diseases. (True, if the fact of somnambulism had been proved)."

We have allowed the fanciful words, 'telluric' and 'solar,' to stand in this extract without adopting them, our belief being that we are even now, a quarter of a century since it was written, far from being in a position to select our final terms, and express the magnetic doctrine in proper form. Such, however, were the announcements of Mesmer, and the subsequent commentary on them. The scenes around his magnetic battery, in the meanwhile, had drawn the attention of the French government to his proceedings, and in 1784 the first commission was appointed to examine them. The members consisted of four physicians, one of whom was the luckless Dr. Guillotin, and five members of the Academy, Franklin, Leroi, Bailly, De Bory, and Lavoisier. The Report, drawn up by Bailly, was unfavourable to the truth of animal magnetism, and, in conclusion, it denounced the pernicious tendency of the practice, as well physically as in morals. But the whirl of the French revolution was now just commencing, and magnetism and clairvoyance were presently associated with political and social aims. A grand 'Societé de l'Harmonie' was formed, much on the principle of the 'Harmonic Circles' in America at the present time. Large sums of money were subscribed, by which Mesmer enriched himself, and the famous Marquis Puységur became an adept. In fine, Mesmer was obliged to quit France, and after residing some time in England under a feigned name, he died in his native place, assured of the unobtrusive progress of his doctrines, in 1815.

Recent History of Mesmerism.—In 1813, M. Deleuze of Paris had written his well-known 'History of Animal Magnetism,' and the turmoil in which this discovery had been involved by the revolution

having subsided, the subject was again open to sober observation. It had also, within the last twenty years, made the tour of Europe. and some of the most illustrious *savants* and men of letters in Germany had addressed themselves to the investigation. Several distinct schools began to appear in France, the most important of which was under the direction of Puységur at Strasburg. The battery and its 'crisis' were dispensed with, and the intelligible observation of psychological phenomena was now connected with the physical treatment. In 1825, Deleuze published his 'Practical Instructions,' and about this period such was the urgency of the revived interest in this subject, that it was brought under the observation of the Royal Academy of Medicine. In February, 1826, a new commission was appointed whose labours extended over five years, till 1831, when their Report was drawn up; it was signed by Bourdois de la Motte, *President*, and by MM. Fouquier, Gueneau de Mussy, Guersent, Hufson (who drew up the Report), Itard, J. J. Leroux, Marc, and Thillaye. MM. Double and Magendie were included in the commission, but they appear not to have acted. Viewing this Report as the turning point in the modern history of magnetism, for it was favourable to the practice, we shall here insert its 'Conclusions,' the text itself being too voluminous. For the sake of reducing our own observations upon it within the briefest possible compass, we shall subjoin them in the form of notes. The commission resolved as follows:—

1. The contact of the thumbs or of the hands, frictions, or certain gestures, which are made at a small distance from the body, and are called *passes*, are the means employed to place ourselves in magnetic connection, or, in other words, to transmit the magnetic influence to the patient.*

2. The means which are external and visible are not always necessary, since, on many occasions, the will, the fixed look, have been found sufficient to produce the magnetic phenomena, even without the knowledge of the patient.†

3. Magnetism has taken effect upon persons of different sexes and ages.

4. The time required for transmitting the magnetic influence with effect has varied from half-an-hour to a minute.‡

5. In general, magnetism does not act upon persons in a sound state of health.§

* For those who doubt the fact of any *transmission*, we may change the terms, and say that a movement or impulse is thus communicated to the spirit.

† The committee ought to have guarded this assertion by explaining that it applies to patients who had previously been operated on. Also, that the effect is not produced without the knowledge of the patient, but without his knowing, previously, the intention of his mesmeriser. The instant the operations commence, the patient is conscious of them.

‡ It cannot really be supposed that *time* is necessary for "transmitting the magnetic influence;" these various intervals, we should rather infer, are occupied in establishing the necessary correspondence between the parties.

§ The committee could have no right to say that *generally* it "does not act" upon persons in health, simply because one of their number submitted to the operation without any sensible

6. Neither does it act upon all sick persons.*

7. Sometimes, during the process of magnetizing, there are manifested insignificant and evanescent effects, which cannot be attributed to magnetism alone; such as a slight degree of oppression, of heat or of cold, and some other nervous phenomena, which can be explained without the intervention of a particular agent, upon the principle of hope or of fear, prejudice, and the novelty of the treatment, the *ennui* produced by the monotony of the gestures, the silence and repose in which the experiments are made; finally, by the imagination, which has so much influence on some minds and on certain organizations.

8. A certain number of the effects observed appeared to us to depend upon magnetism alone, and were never produced without its application. These are well established physiological and therapeutic phenomena.

9. The real effects produced by magnetism are very various. It agitates some, and soothes others. Most commonly, it occasions a momentary acceleration of the respiration and of the circulation, fugitive fibrillary convulsive motions resembling electric shocks, a numbness in a greater or less degree, heaviness, somnolency, and in a small number of cases, that which the magnetizers call somnambulism.†

10. The existence of a uniform character, to enable us to recognize, in every case, the reality of the state of somnambulism has not been established.‡

11. However, we may conclude with certainty that this state exists, when it gives rise to the development of new faculties, which have been designated by the names of 'clairvoyance,' 'intuition,' external 'prevision,' or when it produces great changes in the physical economy, such as insensibility, a sudden and considerable increase of strength; and when these effects cannot be referred to any other cause.

12. As among the effects attributed to somnambulism, there are some which may be feigned, somnambulism itself may be feigned, and furnish to quackery the means of deception. Thus, in the observation of those phenomena which do not present themselves again but as isolated facts, it is only by means of the most attentive

effect. His peculiar temperament, his relative strength, and many circumstances may have been opposed to the action. In the case of third persons a real effect may be produced, which does not manifest itself outwardly. The writer is acquainted with at least *one* patient from whose cheeks the roses have never faded.

* The last remark, in part, at least, applies here again.

† The breathing is more frequently *lowered* than *accelerated*, and even if the respiratory movement is shorter under any circumstances, the quantity of air will in all probability be found less. In the deep trance the breathing is no longer perceptible, and the blood may even force a passage through the Foramen Ovale (the opening between the auricles of the heart in the fœtus).

‡ A similar want of *uniformity* marks the common sleep, yet all its varieties are sufficiently distinct from wakefulness, that we can generally determine whether a person is asleep or not.

scrutiny, the most rigid precautions, and numerous and varied experiments, that we can escape illusion.

13. Sleep produced with more or less promptitude, is a real, but not a constant effect of magnetism.*

14. We hold it as demonstrated that it has been produced in circumstances in which the persons magnetized could not see, or were ignorant of the means employed to occasion it.

15. When a person has once been made to fall into the magnetic sleep, it is not always necessary to have recourse to contact, in order to magnetize him anew. The look of the magnetizer, his volition alone, possess the same influence. We can not only act upon the magnetized person, but even place him in a complete state of somnambulism, and bring him out of it without his knowledge, out of his sight, at a certain distance, and with doors intervening.†

16. In general, changes, more or less remarkable, are produced upon the perception and other mental faculties of those individuals who fall into somnambulism, in consequence of magnetism.

(*a.*) Some persons, amidst the noise of a confused conversation, hear only the voice of their magnetizer; several answer precisely the questions he puts to them, or which are addressed to them by those individuals with whom they have been placed in magnetic connection; others carry on conversation with all the persons around them. Nevertheless, it is seldom they hear what is passing around them.‡ During the greater part of the time, they are completely strangers to the external and unexpected noise which is made close to their ears, such as the sound of copper vessels struck briskly near them, the fall of a piece of furniture, &c.

(*b.*) The eyes are closed, the eyelids yield with difficulty to the efforts which are made to open them; this operation, which is not without pain, shows the ball of the eye convulsed and carried upwards, and sometimes towards the lower part of the orbit.

(*c.*) Sometimes the power of smelling appears to be annihilated. They may be made to inhale muriatic acid, or ammonia, without feeling any inconvenience, nay, without perceiving it. The contrary takes place in certain cases, and they retain the sense of smelling.

(*d.*) The greater number of the somnambulists whom we have seen were completely insensible. We might tickle their feet, their nostrils, and the angle of their eyes, with a feather; we might pinch their skin, so as to leave a mark, prick them with pins under the

* The common sleep must be distinguished from the magnetic sleep. The former may be induced by the mere fatigue and monotony of the operation, and beyond that has nothing to do with the effects. The magnetic sleep is marked by a peculiar effect on the muscles of the eyes.

† Nos. 14 and 15 are both unnecessary repetitions of a statement made in No. 2, and corrected by our note.

‡ The perception of persons, or the inclination to converse with them is, in all probability dependent in some measure on the previous idea impressed, either in the mind of the patient or the operator, or it may be, on both. Still, as a general rule, the patient is isolated.

nails, &c., without producing any pain, without even their perceiving it. Finally, we saw one who was insensible to one of the most painful operations in surgery, and who did not manifest the slightest emotion in her countenance, her pulse, or her respiration.*

17. Magnetism is as intense, and as speedily felt at a distance of six feet as of six inches, and the phenomena developed are the same in both cases.

18. The action at a distance does not appear capable of being exerted with success, excepting upon individuals who have been already magnetized.†

19. We only saw one person who fell into somnambulism upon being magnetized for the first time. Sometimes somnambulism was not manifested until the eighth or tenth sitting.‡

20. We have invariably seen the ordinary sleep, which is the repose of the organs of sense, of the intellectual faculties, and the voluntary motions, precede and terminate the state of somnambulism.§

21. While in the state of somnambulism, the patients whom we have observed, retained the use of the faculties which they possessed when awake. Even their memory appeared to be more faithful and more extensive, because they remembered everything that passed at the time, and every time they were placed in the state of somnambulism.

22. Upon awaking, they said they had totally forgotten the circumstances which took place during the somnambulism, and never recollected them. For this fact we can trace no other authority than their own declarations.‖

23. The muscular powers of somnambulists are sometimes benumbed and paralysed. At other times their motions are constrained,

* Such experiments ought always to be denounced as equally cruel and unphilosophical. Often, a patient may suffer much without exhibiting the outward signs of suffering, and especially when the operator's will is opposed to any such demonstration of feeling. Surgical operations upon mesmerized patients are entitled to superior consideration, not only from the necessity of such cases, and the humane provision against suffering, but for this additional reason on the side of philosophy, that whatever is done according to order, is more or less pleasurable to the interior perceptions, and this may have a magical effect in the mitigation of pain. The case of the lady operated upon for cancer of the breast, by M. Cloquet, has been much discussed. When magnetized she retained the power of observation, and conversed with perfect clearness on the process of dissection, which was deliberately pursued through its several stages. The mind in this case expressed itself perfectly through the organs of the body, and at the same time watched an operation which is usually one of extreme torture without perceiving pain. The consciousn es was perfect, but the nature of the sensibility was to all appearance changed. We may conclude from such a case that sensation is always of the spirit, and that it reacts from several planes, the lowest of which is the physical.

† Perhaps certain rhythmical laws require to be set in action, by which the receptivity of the patient and the activity of the operator are brought into correspondence. We know little of the harmony of spheres, but there may be a play among them as among colours, and there may be complementary spheres.

‡ The writer has seen sleep produced *within a few moments of first contact*, and *unintentionally*. The sleep in this case was not magnetic, but the eyelids were fast sealed, and required to be set at liberty by the demesmerizing process.

§ Do we know sufficiently well the conditions of ordinary sleep to be sure of this? Which of the senses are sleeping, which are more or less wakeful, under given circumstances? It is believed by physiologists that all the five senses rarely sleep at the same time.

‖ Forgetfulness is not a necessary condition of interior wakefulness, as the writer might prove from instances which have come under his own observation.

and the somnambulists walk or totter about like drunken men, sometimes avoiding, and sometimes not avoiding, the obstacles which may happen to be in their way. There are some somnambulists who preserve entire the power of motion; there are even some who display more strength and agility than in their waking state.

24. We have seen two somnambulists who distinguished, with their eyes closed, the objects which were placed before them; they mentioned the colour and the value of cards without touching them, they read words traced with the hands, as also some lines of books opened at random. This phenomenon took place even when the eyelids were kept exactly closed with the fingers.*

25. In two somnambulists we found the faculty of foreseeing the acts of the organism, more or less remote, more or less complicated. One of them announced repeatedly, several months previously, the day, the hour, the minute of the access and of the return of epileptic fits. The other announced the period of the cure. Their previsions were all realized with remarkable exactness. They appeared to us to apply only to acts or injuries of their organism.

26. We found only a single somnambulist who pointed out the symptoms of the diseases of three persons, with whom she was placed in magnetic connection. We had, however, made experiments upon a considerable number.†

27. In order to establish, with any degree of exactness, the connection between magnetism and therapeutics, it would be necessary to have observed its effects upon a great number of individuals, and to have made experiments every day, for a long time, upon the same patients. As this did not take place with us, your committee could only mention what they perceived in too small a number of cases to enable them to pronounce any judgment.

28. Some of the magnetized patients felt no benefit from the treatment. Others experienced a more or less decided relief; viz.,

* There has been a large accumulation of experience under this head since the Report was published. Dr. Moore, who has little to say in favour of mesmerism, makes the following observation, nevertheless, in another connection:—"During the vigilance of the senses, an exercise of the will in attending is essential to the distinct perception of any object presented to them; but it appears that during sleep waking, the attention is often directed in a manner still more remarkable. Thus, in the case related by the Archbishop of Bourdeaux, the somnambulists on whom he experimented continued to compose and write a long sermon, with great talent and neatness, while a large piece of board interposed between his eyes and the writing without his perceiving it; but the paper on which he was writing being removed, and other paper substituted, he immediately observed the change. He saw only what he desired to attend to. Those who were experimenting on him were invisible to him, and when aroused from his sleep, he knew nothing of what had happened. It is much easier to deny such facts than to account for them, but instances like this are too numerous, and too numerously attested by independent witnesses in different ages and countries to be very reasonably denied. It is more rational to believe the facts, consistent as they are to each other, than to conclude, in spite of all evidence, that those who relate them are enthusiasts and simpletons."

† The power of diagnosis possessed by some clairvoyantes is now an established fact, and has been tried by tests which could hardly have failed to detect imposture. Still, care is necessary to prevent deception, as the temptation is often great and the means facile. It should be remarked also that the faculty of diagnosis may or may not be accompanied with a true perception of the cure, or knowledge of medicine.

one, the suspension of habitual pains; another, the return of his strength; a third, the retardation for several months of his epileptic fits; and a fourth, the complete cure of a serious paralysis of long standing.

29. Considered as a cause of a certain physiological phenomena, or as a therapeutic remedy, magnetism ought to be allowed a place within the circle of the medical sciences; and, consequently, physicians only should practise it, or superintend its use, as is the case in the northern countries.

30. Your committee have not been able to verify, because they had no opportunity of doing so, other faculties which the magnetizers had announced as existing in somnambulists. But they have communicated in their Report, facts of sufficient importance to entitle them to think that the Academy ought to encourage the investigations into the subject of animal magnetism, as a very curious branch of psychology and natural history.

An extraordinary impetus was given by this Report to the study and practice of Mesmerism (the name first conferred on these discoveries by Nicolai of Berlin). The writings of Baron du Potet gave the doctrine fresh currency in Paris, and to Dr. Elliotson must be assigned the honour of forcing it upon the prejudices of his countrymen in England. We ought not to omit, however, that it had formerly been professed here by Dr. J. B. de Mainauduc, whose curious lectures date in 1798. The names of Colquhoun, Mayo, Sandby, Gregory, and many others, are now familiar to all who take an interest in this class of literature. We have not space for a review of opinions, but a short extract from the principal French writer on the effects produced by magnetism, and Dr. Elliotson's idea of the magnetic influence, will form a suitable appendix to the conclusions of the French committee. For the same reason as before, we shall add our own brief remarks in the form of notes. Our first extract is from Deleuze.

"When magnetism produces somnambulism, (he says,) the being who is in this condition acquires a prodigious extension in the faculties of sensation. Several of his external organs—generally those of sight and hearing—are inactive,* and all the sensations which depend upon them, take place internally.† Of this state, there is an infinite number of shades and varieties. But, in order to form a right judgment of it, we must examine it in its greatest difference from the state of waking, passing over in silence all that has not been confirmed by experience. The somnambulist has his eyes shut:

* Not always inactive, but exercised under new conditions.

† The sensations that depend on the senses are at all times relatively internal, but if it be meant that a magnetized patient is never affected through the usual channels of sensation, M. Deleuze is certainly mistaken: it may be true, indeed, of certain stages of inner wakefulness, but not as a general law.

he does not see with his eyes,* and he hears better than one who is awake. He sees and hears only those with whom he is in magnetic communication.† He sees nothing but that at which he intends to look, and he generally looks only at those objects to which his attention is directed by those in magnetic communication with him.‡ He is under the will of his magnetizer in regard to everything that cannot hurt him, and that he does not feel contrary to his ideas of justice and truth.§ He feels the will of his magnetizer, he perceives the magnetic fluid, he sees, or rather he feels, the interior of his body, and that of others (provided that he touch them); but he commonly observes only those parts of it which are not in their natural state, and which, therefore, disturb the harmony of the whole.‖ He recovers the recollection of things which when awake he had forgotten. He has prophetic visions and sensations, which may be erroneous in some circumstances, and which are limited in their extent. He expresses himself with astonishing facility. He is not free from vanity.¶ He becomes more perfect of his own accord, for a certain time, if guided wisely; he wanders when he is ill-directed.** When he returns to the natural state, he entirely loses the recollection of all the sensations and all the ideas which he had had in the state of somnambulism,†† so that these two conditions are foreign to one another, as if the somnambulist and the waking man were two different beings." (Deleuze, Hist. Crit. du Mag. An., vol. i. p. 185.)

Dr. Elliotson's idea of the magnetic influence is thus expressed:— "The existence of a mesmeric influence is pure hypothesis. The phenomena may depend upon a peculiar matter, or upon a peculiar

* This by no means follows from the fact of his eyes being shut. The visual objects of imagination, are they in the eye or the brain?

† Not an invariable rule.

‡ M. Deleuze should have said that he only *speaks* of those objects. Our own experience establishes that the clairvoyante is in relation with another world of sentient existences, and if not continually recalled by the magnetizer, becomes intensely interested in them. How often have we regretted the interruption of these interior experiences for want of better knowledge, by those whose duty it was patiently to observe and wait the issue of the spirit's operations!

§ Not necessarily so. The principal experience of the writer has been with a subject who enjoyed a more perfect freedom than when awake. We do, indeed, constantly hear of clairvoyantes, who, being treated as oracles, answer every fool according to his folly. In such cases the magnetizer is greatly to blame, and we may here add generally, that an experimenter in magnetism ought to test his own fitness for such an office by the *independence* and *distinct intelligence* of his patient. Let him be aware that a line is drawn under these two principles which marks all below it as unlawful to Christian men.

‖ Simply because the attention is generally called to such parts for particular reasons. A well-directed clairvoyante, if equally good reasons are presented to her, will see with much greater clearness the parts that are in order, than those which disturb order.

¶ Nor from any other human passion.

** In accordance with what we have remarked on the freedom and reason of the well-directed clairvoyante. But what then becomes of the former assertion of M. Deleuze, concerning the subjection of the patient to the will of the magnetizer? The saving clause, which provides that the former do not feel it contrary to his ideas of justice and truth, is of very little value, if the patient is uninformed in such ideas! The magnetizer, in short, puts himself in the most responsible of all situations, and much unaffected charity, much self-denial, ought to mark his character.

†† This is commonly the case, but it is not an invariable condition of the magnetic sleep; there is evidence, in fact, of a twofold memory, the inner or deeper having a distinct activity which may be exercised concurrently with the outer or not.

state of some matter, which is the source of other phenomena of nature.* I think it best (he continues) always to speak of phenomena only, and to say, power, property, or force, which gives rise to them.† We have no proof of a nervous fluid, an electric fluid, a soul, &c.‡ The respective phenomena of mesmerism, electricity, heat, life common to vegetables and animals,§ and the mental phenomena of intellect, feeling, and will of the animal kingdom, may result from properties of ordinary matter,‖ peculiarly circumstanced, and, in the case of living beings,¶ peculiarly composed, organized, and circumstanced in regard to its external circumstances, or may depend upon a peculiar matter in ordinary matter, but we see them only as phenomena of ordinary matter, and the peculiar matter is imaginary only.** As to what clairvoyants say, they may say what they like in matters where there is no means of ascertaining whether they are right or wrong. The phenomena of light seem to depend upon the vibrations of some matter; but what this is, and whether the same holds good of the other (?) phenomena of heat, electricity, gravitation, life, mind, in various circumstances, we know not. We have no right to speak of these, but as the result of conditions of common matter. I know no reason for believing that particular persons are disposed to bring out particular phenomena in patients.†† This affair, as far as I have observed, depends upon the patient; and I have looked rigorously into the subject. Inferences are too often drawn in mesmerism, as in medicine, from imperfectly investigating, and from too few occurrences. The declarations of mesmerized patients, thought to be clairvoyant upon these matters, is not worth a moment's consideration. I am satisfied of the truth of clairvoyance—of an occult power of foreknowing changes in the patient's own health that are not cognizable to others—of knowing things distant and things past, and sometimes, though rarely, events to come.‡‡ But I am sure that most clairvoyants imagine much, speak the impressions of their natural state or of those about them, and may be led to any fancy. Some talk Swedenborgianism, some Roman Catholicism, some Calvinism, some Deism, some Atheism,

* How does this "may be" differ from the "pure hypothesis" of a mesmeric fluid?

† And why so? Cannot Dr. Elliotson after all "speak of the phenomena *only?*" Then again, power of what? property of what? force of what?

‡ Is not the *body* a proof of the soul? For a Rational Physiology, see 'The Human Body and its Relation to Man,' by James John Garth Wilkinson, M.D.

§ There is one sort of evidence for this "common life," which is rather ungratefully overlooked, for example, the shriek of the mandrake or love-plant, when pulled out of the ground. May we commend this school of reasoners to the amusing pages of Pliny?

‖ What is "ordinary matter" then?

¶ What is a "living being?"

** We see phenomena *only*, and know as little of "ordinary matter" as of "peculiar matter." What the spiritualist really claims is this, That certain phenomena co-exist with time and space, from the laws of which he separates the whole world of being and intelligence.

†† See the statement lower down concerning Calvinism, Deism, &c.

‡‡ Such foreknowledge, or clinical knowledge, being of course referable to some "condition of common matter," or, shall we say, to some "peculiar matter in ordinary matter?"

some prescribe homœopathy, some allopathy. Cerebral sympathy, a fact totally unknown to the medical world, is continually mistaken for clairvoyance, and the opinions of the patients may thus be sympathetically those of their mesmerizers. They will deceive from vanity, or love of money, or even of fun. Many patients pretend to the power who have it not at all, and those really possessed of it in some cases are not aware of it."

The Practice of Mesmerism, and Clairvoyance.—The recommendation (Report No. 29), that *physicians* only should practise or superintend the use of mesmerism was sufficiently modest, coming as it did from a body who have had these doctrines forced upon them by public opinion; of course, the church will eventually recognize the higher facts of clairvoyance, and then it will be very proper that only beneficed clergymen should assume the direction of them! We do not think indeed that magnetism should be practised either *by* all or *before* all; we are too painfully conscious of the abuses to which it is exposed, and of the more subtle injuries that may result from such personal contact. These are things that can only be recommended to the serious attention of mothers, husbands, brothers, or others friends intimately interested in each case. Certainly, the true magnetism is not a physical but a mental and religious power, acting, however, by physical causes. The real power, as we have said, is *the will*, because the will is the momentary gift of the love of God, and it works with his love, when the religious principle is recognized, but otherwise in favour of self-love and self-gratification. The injury done by separating the religious spirit from the magnetic act is incalculable, for it originates in principle all that is properly called 'goety' or the 'black magic' of the middle ages. Magnetism is a sacred power which ought to have but one end, as it can have but one first origin—the elevation of the human race, out of their present miseries, spiritual, moral, and physical. In the art of magnetizing, the patient is highly sensitive to impressions from the operator, especially to those which flow out spontaneously from the moral ground of his being, and though they may not be felt at the time, they are, beyond doubt, *received*, as distinctly, and more indelibly, than the at first invisible image of the daguerreotype; and a slight cause, at some later period, may bring them into manifest existence. We limit ourselves to these hints, and for practical advice concerning the manipulations or process of healing, must refer to the numerous handbooks continually before the public.

The same remarks apply if possible with greater force to the development of psychological phenomena by magnetism. We have seen performances that were truly diabolical in character and purpose, and the real nature of which may be ascertained by an investigation of principles in the writings of Swedenborg, whom we are here

compelled in common honesty to mention. His 'Spiritual Diary' commencing when Mesmer was a boy (1747), and continued for thirty years, really anticipates the magical process in magnetism, by the action of the hand, by breathing, by gestures, words, ideas, and in one place he remarks of certain spirits, 'Ostensum iis, multis, quod moveri possint sicut marionettes, ab aliis, apparuerunt sibi ut marionettes, et movebantur similiter quoad corpora, brachia, manus pedes, cum filamentis pendulis ad manus quibus movebantur:' that is, they were shown by much experience that they could be moved like puppets by others, and they appeared to themselves like puppets, for their bodies, arms, hands, feet, &c., were moved at pleasure as by threads. These records are, to say the least, curious, considering how they have since been realized on this stage of existence, and *without being known*, for it was not till after 1840 that the 'Diarium Spirituale' was published by Dr. Tafel of Tubingen, from the original MSS., and by far the greater portion is still untranslated. The leading principles, indeed, are expressed clearly enough in the works published by the author between 1749 and 1772, but not in their application to those practices which Swedenborg was studious to leave in obscurity.

With more space at command we should have been anxious to elucidate the phenomena of clairvoyance, the spiritual sleep, and other related subjects from the works alluded to; but we must yet find room for an extract from Mr. Colquhoun on the traditional knowledge of such experiences in the East, besides which we may refer the more curious reader to the generations of Bramah in the Iswara Krishna and the Sankyha Karika, by H. H. Wilson, (Oxford, 1839.) "According to the code of Menu," says the former, "the three states of the soul in this world are: the waking state, the state of sleep and dreaming, and the ecstatic state. The state of waking in the external sensible world affords no true knowledge of things. Ignorance and illusion predominate in consequence of external contemplation and the influence of the animal passions. This, therefore, is a state of darkness. In sleep and dreaming the solar influence is manifested in phantasms. This state may be compared to the twilight. The ecstatic sleep first develops the light of true knowledge; and the real internal waking state presents a contemplative vision of objects inaccessible to the ordinary natural sight. The internal eye of the soul is opened, and the sight is no longer sensual and confused, but there is a clear-seeing (clairvoyance), an accurate seeing, a thorough seeing of the whole magic circle from the circumference to the centre. This ecstatic sleep, however, has different gradations of internal wakefulness and lucidity.

"Here, then, we have a pretty accurate description of the som-

nambulism of the modern magnetists, nearly in their own language, from the lower state of 'sleep-waking' to the higher 'clairvoyance.'

"According to the narrative in the 'Upanishad,' one of the ancient Indian philosophers gave the following answer to a question relative to waking and dreaming, and the seat of the ecstatic affection. When the sun sets, said he, his rays retire into the centre, and, in like manner the different corporeal senses withdraw into the 'manas' or great common sense. The individual then sees nothing, hears nothing, tastes and feels nothing, and becomes absolutely passionless. Such an individual is 'supta'—asleep. But within the city of Brahma, (*i. e.* in the body of the sleeper,) the five 'pranas,' according to 'Colebrooke,' the internal vital breath and enlightening shadows are luminous and active. So long as the doors of the body are still open, and the heart roams about in the external world of sense, there is no essential personality; for the senses are divided and act separately. But when the latter are withdrawn into the cardiac region, they melt into unity, they become one common sense; the individual attains his true personality in the light of these 'pranas;' and while the doors of the body are closed, and he is in a state of profound sleep and corporeal insensibility, he becomes internally awake and enjoys the fruit of the knowledge of Brahma daily, during the continuance of this blessed sleep. He then sees anew, but with different eyes, all that he did in his ordinary waking state; he sees everything together, visible or invisible, heard or unheard, known or unknown, and because 'Atma' (the pure spirit) is itself the originator of all actions, he likewise performs in his sleep all these actions, and re-assumes his original form. In order to attain this elevated point, the senses and desires must be closed up, and in the interior of the body this power must enter into the 'vena portæ,' and prevent the flow of the bile; for the 'manas,' at such periods binds up this vein, which is the passage of corporeal passion, and the sleeper then sees no more phantasms, but becomes wholly spirit ('Atma'), luminous, and he sees things, not as they are represented by the senses, but as they really exist in themselves. He acts rationally, and accomplishes everything he undertakes." ('Hist. of Magic,' vol. i., p. 109.)

There is some extravagance in this, because really nothing can be seen *as it exists in itself*, except by omniscience, which cannot be assigned to the "pure spirit," so called, in man. It is in vain the liberated spirit would seek such a rest as this doctrine contemplates, beyond the society of souls and the region of symbols; and for the same reason the true clairvoyante, however gifted, speaks not with authority, which is the prerogative of the Word. The truth is, one region of life lies within another, and the superior is never intelligible in its own language to the inferior, but appears like Moses, "slow of

speech," and with a veiled countenance. The first need of the experimenter in these researches, next to a pure purpose, is the grammar of the symbolic language giving him the faculty of interpretation.* [E. R.]

PART IV.

PSYCHOLOGICAL EXPERIENCES.

DREAMS.

The most ancient dreams on record are those of the Hebrew Scriptures and the Homeric poems, which are ascribed with similar simplicity of faith to a divine origin. The former we need not particularize. Those related by Homer, are for the most part introduced with his machines of the gods, as that of Agamemnon in the Iliad. Penelope, however, relates a dream without adverting to its supernatural origin, (Odyssey, xix. 625). Afterwards, she is made to explain, generally, the source of "winged lies" and the "images of truth," which enter the realms of sleep by two gates, the one of ivory, the other of horn, (l. 657). The simple theory of antiquity is thus fairly represented. Dreams were regarded as of two kinds, false and true, in either case originating from a superior intelligence. It was a theory highly susceptible of embellishment by poets and fabulists, on the one hand, and of illustration on the other by the explanations of philosophers.

According to the poets, sleep is the son of Erebus and Night, and the father of dreams. He lies on a bed of ebony, curtained with black, and the dreams repose around him. Ovid pictures them as many in number as the sands on the sea shore. There is much appropriate fancy in the description given by Lucien of an "island of dreams" into which we enter by the haven of sleep. It is surrounded with a forest of poppies and mandragores, inhabited by owls and bats, the only birds of this enchanted isle. In its midst is a river, which flows along its silent course by night only, and a city is described surrounded with high walls, as many coloured as the rainbow. The entrance into it is through two gates, one of horn, the other of ivory, as in Homer; but the exit, of sad and frightful dreams, is by two other gates, one of iron, the other of earth. Sleep is the king of the island;

* The thanks of the writer are due to an amiable friend, recently married, for frequent opportunities of observing the higher phenomena of clairvoyance. An old disciple of Spurzheim recently observed to him, "If you want to see an angel, excite Veneration, Benevolence, Ideality, and Wonder." In the case alluded to, it was not necessary to resort to phreno-mesmerism, and the séances with "Annie" will long be remembered by those who have so frequently enjoyed them.

Night is its divinity; dreams its inhabitants. The latter are described of different form and stature, some beautiful, and clothed in gold and purple with theatrical profusion, others hideous in appearance and clothed in rags. In this island there is also a temple sacred to the cock. The poets, generally, have furnished the dreams with wings, and Propertius has further graced these appendages with the epithet of pleasant (jucundus).

Palestine and the Troad must divide the claim to antiquity in dream philosophy with Babylonia. In the temple of Belus, Herodotus relates, a woman slept on a sacred bed, where the god revealed himself to her. By general consent, the Chaldeans are regarded as the earliest soothsayers, magicians, and astrologers, and from their knowledge, these mysteries spread into Persia and Greece. The bed was often the skin of a ram that had been sacrificed, and we read in Lev. vii. 8, that "the priest shall have to himself the skin" of the burnt-offering, a practice common in the whole ancient world. This custom is described by Virgil, (Æn. vii. 86-95,) and it is supposed to have been introduced into Italy by Tiburtus or Tiburtia Mœnia, one of the sons of Amphiaraus, a great interpreter of dreams, who had an oracle at Oropios in Attica. A relic of it existed till very lately among the Highlanders of Scotland; it is described in Sir Walter Scott's "Lady of the Lake," and "Pennant's Tour." The ancient Hebrews obtained similar dreams by sleeping among the tombs, (Is. lxv. 4,) and a people in Africa are mentioned who were accustomed to sleep on the graves of their ancestors for this purpose (Pomponius Mela). For a particular account of the sleep in the ancient temples, especially those of Æsculapius, Pausanias may be consulted. We may remark here, that women have usually been found the best mediums of the dream revelation, probably because the law of nature to which intuition belongs is under less restraint in them, and the soul is relinquished to its instinctive habits, which in men, are more under the control of reason.

The traditional knowledge of a mystery in dreams was derived from highest antiquity, when sleep was a second life, and the "visions of the night" were at least instructive. A tradition of the Rabbins acquaints us with the dream of Adam in the "deep sleep" when Eve was created; deluded, at first, by a visionary form of beauty, who disdained his embraces, he awoke, and clasped to his bosom the mother of all living. In the account of Genesis there is no intimation that the garden of Eden and the vision of Jehovah belong to the land of dreams. The two lives, the celestial and the mundane, belong to one undivided consciousness; and it is only in later times that the light becomes dim, and the truth, expressed in remote symbols, requires an expounder. When perception or intuition was lost, there remained at least a degree of faith, and it was long before

the inspiration of the dreamer was deemed impossible. Hence arose the *Oneirocriticks*,—as one should say ονειρω, *I speak the truth;* and at length, the whole tribe of charlatans, who traded in the interpretation of ordinary dreams, in the cities of Greece and Rome. The wisdom of the Hebrews and Chaldeans, however, makes but a sorry appearance in these degenerate days. The art, for which a Joseph and a Daniel had been honoured by the greatest princes, and appointed to the highest functions of the state, could now scarcely afford a wretched subsistence to its professors. Lysimachus, a grandson of Aristides, we learn from Plutarch, had a stand situated near a temple of Bacchus in Athens; and so moderate were his gains in the capital, saved by his great ancestor, that himself, his mother, and his aunt, were glad to receive a daily allowance of three oboli each, from the public treasury, in order to support life.

Yet the primitive faith in dreams declined very gradually, and there is no period of Greek or Roman history but is replete with examples of dismay or confidence in these omens. Some instances will presently be cited in our abstract of Cicero's argument on the subject, but we may here mention a few others of striking import. Calphurnia, the wife of Julius Cæsar, dreamed that her husband fell bleeding across her knees; and when, disregarding her entreaties, he went to the forum on the day following, he was stabbed to death by the conspirators. Marius dreamed that he saw Attila's bow broken, who died on the same night. Caracella, as Dion Cassius relates, was foreshown his own assassination in a dream; and Sylla, as we read in Appian, was warned of his death in a similar manner the night before it happened. The Greek orator Aristides relates with almost unnecessary loquacity the whole progress of his cure, according to instructions received in a series of dreams, by favour of the god Æsculapius, who was also complaisant enough to provide him with milk, by causing an ewe to lamb on the night that beverage had been prescribed for him (Ælii Aristidis Orationes Sacræ). Some of these, and others in the instances of Cicero, it will be observed, represent the event symbolically; others, again, scenically. Of the former kind is a dream of Archelaus, preserved in the 'Antiquities of the Jews,' book xvii., ch. xv.:—"He thought that he saw ten ears full of wheat and very ripe, which the oxen were eating; and as soon as he awaked he conceived an opinion that his vision presaged some great matter, for which cause he sent for certain soothsayers who made it their profession to interpret dreams. Whilst they were debating one with another, a certain man called Simon, an Essene, having first of all obtained security and license to speak, said that the vision prognosticated a great alteration in Archelaus's estate, to his prejudice. The oxen, he said, signified afflictions, in respect that those kind of creatures do ordinarily labour; and as for the change

of estate, it was signified by this, in that the earth being laboured by the oxen, altered its condition and shape. As touching the ten ears of corn, they signified the like number of years." He predicted, therefore, the end of Archelaus's sovereignty, which, in fact, happened shortly afterwards, when he was sent for to Rome by Cæsar, and banished to Vienne in France, his goods being confiscated. Josephus adds to this instance the dream of Glaphyra, the wife of Archelaus, previous to her death, and he concludes with a rather pungent observation:—"If any one think these things incredible, let him keep his opinions to himself, and not contradict those who by such events are incited to the study of virtue."

From the notes on Propertius, whom we have already mentioned, it would appear that dreams in the morning were considered true, and bad dreams were thought to pollute the sleeper, who was recommended a lustration in pure water, either by sprinkling or immersion. Some passages in the Greek tragedians would lead to the inference that sacrifices were offered to avert the evil effects of dreams. A less troublesome method was that adopted by Clytemnestra,* who, having seen the shade of Agamemnon in her sleep, was overheard narrating her terrors at daybreak (Elect. 424). We may understand this practice as a complaint, or rather an entreaty, addressed to the rising sun; and there is here an interesting comparison with the blood of the sacrifices directed to be sprinkled towards heaven (to the faces of Jehovah), in the Jewish ritual. The opposition between the Lord of Day, and the Night, of which the Greek ceremonial reminds us, is again very pointedly alluded to in a poetical phrase of Propertius, in which he ascribes dreams to the influence of the moon—'Omnia Lunæ.' The moon, according to commentators, is here put for the Night, the putative father of dreams; but there is more in such a phrase than we can now pretend to elucidate. The influence of the moon, however, upon certain physiological conditions, especially on women, is well known, and it has probably great power over the ganglionic system and the lymph of the brain, as well as the watery parts of the body in general.

The ancients have left much on record concerning dreams that we cannot pretend to cite, especially in the line of the Platonic philosophy. We come, therefore, to Aristotle (4th cent. B.C.), whose treatise on dreams is comprised in two short chapters, entitled 'De Divinatione per Somnium.' His explanation is eminently psychological, as indicated by the mere title of his second chapter, "that dreams are not from God, but from nature." If dreams are from God, how comes it, he asks, that they are not sent to the wisest

* The Mohammedan precept for obtaining personal security after a bad dream may have the effect of vulgarizing the subject; but as faithful reporters of these mysteries, we dare not altogether omit it. It was simply to spit on the left side, and call upon God for protection.

and best of men by preference, but that all, without discrimination, partake in them? Seeing also that God is not envious, it is likely he would make his revelations as clear as possible, and not so obscurely that men need repair to a soothsayer or a prophet for their interpretation. The argument of Aristotle, it will be observed, derogates nothing from the possible clairvoyance of the dreamer, but rather aims to bring it within the rule of natural laws, in opposition to the then popular fallacy that some divinity was perpetually interfering with dreams, and darkly communicating the designs of Providence. He admits, indeed, rather more in his philosophical ground than would be affirmed by the superstitious Greek, for example, that the mind has an internal sense to which the future may discover itself, however small or obscure the measure of outward understanding. The soul is more active in proportion as the senses are steeped in repose, and impressions are more easily made on the simple than the learned, because their minds are unoccupied with cares or with predetermined thoughts. Impressions are made upon the mind in dreams which do not come through the senses, for objects are not only seen in general outline, but form and colour are vividly apprehended. In certain states of the dreamer, second persons, though far distant, may make themselves felt and perceived; and in ecstacy, predictions may be uttered which yet may not be exactly fulfilled, because the course of human affairs is not by unalterable and fated laws, but is subject to derangement. For the rest, Aristotle anticipates much that passes current at the present day; in particular, as to suggestive dreaming, when a slight impression on the senses assumes an exaggerated, and often a romantic shape, in the sleeper's imagination; also, the rearrangement of former impressions. In fine, the Stagyrite agrees with Plato, his Greek master, in supposing that the creative light imparts its images to the dreaming sense, combined or not, with the previous images of the fancy, the æsthetical product of the outward senses. His other remarks on dreams—the case of animals, &c.—are precisely those of Pliny, which we shall presently cite from that author. There is one exception, indeed. Pliny states that infants dream from their birth; but we read in Aristotle that children commence dreaming when four or five years of age (Hist. Animal., lib. iv., c. x.) Our English mothers, we opine, will rather agree with the Roman naturalist, and who that has heard an infant of a year or two old prattle in its sleep, will doubt that it has its dreams of innocence?

The next great name is that of Cicero (1st century B.C.). His classical treatise 'De Divinatione,' is in two books, the first of which is occupied with arguments on the affirmative from the lips of his brother Quintus, the second with objections stated in his own person. Quintus reasons that the foreknowledge of events is nothing more than

a disclosure of what already exists. "All things really are, though not yet revealed in time." As to dreams in particular, those of the graver kind were not disregarded even by the Roman statesmen. Within the memory of all, an edict of the senate had ordered the temple of Juno Sospita to be restored, being moved to this, it appears, by the dream of Cecilia Metella (i. 4). He then cites both the opinions of ancient philosophers and well-known instances of remarkable dreams. The purgative virtues of scammony, and the efficacy of birthwort or snake-root (aristolochia) were, it is well known, discovered in dreams. (*Ibid* 16.) The mother of Dionysius, the tyrant of Syracuse, when pregnant with him, dreamed that she gave birth to a satyr (39). The future cruelty of Phalaris was shown to his mother under similar circumstances, by blood poured from a drinking vessel till it flooded the house (46). Cyrus beheld the sun at his feet in a dream, and made three several attempts to grasp it, which was said to forbode thirty years' dominion, as the event proved (*Ibid*). Cœlius writes that Hannibal, deterred by a warning from Juno Lacinia, desisted from his intention of carrying away the golden pillar from her temple. This great leader also dreamed that he was present with Jove in a council of the gods, who commanded him to continue the war in Italy, and showed him the *Vastitas Italiæ* in form of a monstrous serpent (49). Hamilcar was warned by a voice of events that afterwards happened to him (50). The dreams of Decius and Socrates are then mentioned. To the latter a beautiful woman appeared, who quoted a line from Homer warning him of his death within three days, as he related to his friend Crito; the event proved its correctness. Eudemas, on the authority of Aristotle, had a dream, in which the death of Alexander the Great was foreshown. Sophocles and Caius Gracchus were also true dreamers. Simonides, having humanely caused the body of a stranger that was thrown ashore to be buried, was warned by that person in a dream not to go on ship-board as he intended; by obedience to this injunction he saved his life, for the ship was cast away, and all on board perished (*Ib.* 56). The next example adduced by Quintus is the famous story of the Arcadian friends, one of whom was murdered while they slept at an inn at Megara, and appearing to his companion gave him such intelligence as enabled him to bring the murderer to justice (*Ib.* 57). Nay, Quintus himself had dreamed truly, and as a crowning argument he appeals to the experience of his brother Tully (*venio nunc ad tuum*), supported by the knowledge of their mutual friend Sallust (*Ib.* 59). In fine, he quotes the opinions of the philosophers.

Plato, he urges (citing the 'Republic,' lib. ix), speaks of the follies committed by the animal nature, when the rational part of the soul is asleep, in which Socrates coincides with him, and adds,

when the contrary is the case, how vividly the truth is apprehended in dreams by the rational soul, the animal nature being neither starved nor glutted, but made to lie quiet. Hence the importance of temperate habits and of purification in mind, to which end, perhaps, the use of beans was forbidden by Pythagoras and Plato because they create flatulency (i. 62). The opinion of Posidonius the Stoic is then cited, who teaches that dreams from divine impulse are of three kinds; the first, automatic, from the clear sight of the soul, which resembles the gods in nature; the second, from immortal souls, who swarm in the air, and bear the known characters of truth; the third, from the gods themselves discoursing with the sleeper (*Ib.* 64). The doctrine of Cratippus is to the same effect. The soul, according to him, is of a divine nature on the one part, and entirely human on the other. Of the human part, he predicates sense, motion, appetite, so that it cannot be separated from the action of the body; the other part, contrariwise, participates in intelligence, and is most active and vigilant when separated from the body (*Ib.* 70). In this strain, Chrysippus, Democritus, Pithagoras, and others are cited in course of the book, but it would occupy too much space to continue our abstract, as we have yet to notice the reply of Cicero to his brother's arguments.

This is postponed to near the end of the second book, with the advantage of partaking in all the ridicule that has been cast on other methods of divination by this elegant scholar and subtle reasoner. At length (ii. 118) Cicero applies himself to the confutation of dreams. He scorns the discipline of the Pythagoreans, and laughs especially at the prohibition of a bean diet for veracious dreaming, as if the mind and not the stomach were inflated by that sort of food! His arguments have since been pilfered by nearly all who have written against the popular belief in the veracity of dreams. As for the opinion of philosophers, he exclaims, there is nothing so absurd but it may be traced to one or other of them! To guess of the future from dreams is every whit as reasonable as to draw similar conjectures from the hallucinations of insanity and drunkenness! He who shoots at a mark all day long, will probably hit it sometimes; is it wonderful then, if those who dream all night long should sometimes dream truly? Doublets must occasionally turn up if we are always casting the dice, but it would hardly savour of wisdom if we attributed them to any other agency than that of chance (*Ib.* 121). Why, again, should we be asked to believe that medicines are prescribed in dreams, rather than the other products of wisdom and the skill of the muses (123)? If the gods warn us in sleep, how much trouble they must expend to little purpose, for how few remember, understand, or obey their dreams? how many deride the observation of

them? (124, 125). What reason can be assigned why the gods should not rather choose our waking moments than those of slumber for such warnings, considering the superior clearness and certainty of such a method (126)? Why choose a circuitous method in place of a more direct one (127)? You allege that some dreams are true, not all; how then are we to distinguish between them, and if true dreams are from the gods, whence come the false (127, 128)? Which of the two is more likely, that the pure essence of the immortals should stoop everywhere over the truckle-beds of snoring men, in order to exhibit mystic and ambiguous symbols, which the dreamers when they awake in terror, may carry on the next morning for the exposition of some idle conjectures; or that the mind should represent to itself in sleep the images of things that it had perceived while waking (129)? At this point, though the enigmatical character of dreams does not escape the satirical pen of Cicero (132, 133), his arguments really turn against the mode of interpretation then prevalent. Chrysippus relates the following:— A man dreamed that he saw an egg hanging from the tester of his bed, and the Oneirocritick pronounced that there was a treasure under the couch. He dug, therefore, and found some gold, with silver round about it, part of which latter he presented to his sage adviser. "Was there no gold?" asked the wise man; "if not, what meant the yolk of your egg?" As if, Cicero exclaims, no one else had ever dreamed of an egg, or without discovering a treasure; and as if there could be any necessity for the obscure intimation and open interpretation at the same time (134). Having thus come to examples, Cicero cannot, in honesty, pass over those mentioned by his brother Quintus, and he himself relates a dream of Alexander, when his friend Ptolemy was wounded by an envenomed dart. Worn out with the fatigue of watching by his bed-side, Alexander fell into a profound sleep, in which that dragon is reported to have appeared to him, which was bred up by his mother Olympias. The animal carried a little root in its mouth, and told him of a place in the neighbourhood where it grew; by the use of this root, not only was Ptolemy healed, but many soldiers who had been wounded in the same manner (135). Such dreams, he continues, and those concerning Phalaris, Dionysius, Cyrus, those of Hannibal and Hamilcar, the recent dream of Metella, &c., proceed from, we know not what external causes, and some of them, perhaps, are fictions (136)! We really feel ashamed for Cicero, but must add, that he accounts for his own dream and for that of Quintus with equally cogent reasons; in a word, the activity of the imagination explains all that cannot be denied or accounted for by any other hypothesis (139).

Pliny, who flourished a century later than Cicero, informs us that the first interpreter of dreams was Amphictyon. The little he says

on this subject is derived from Aristotle, and may be cited in the words of his translator Philemon Holland. "Infants for the most part dreame from their very birth, yet some men never dreame at all; and if such chaunce, contrarie to this custome, for to dream ones, it hath been counted for a signe of death, as we have seen and proved by many examples and experiments. And here in this place there offereth itself a great question, and very disputable *pro* and *contra*, grounded upon many experiments of both sides: namely, Whether the soule of man while the bodie is at rest, forseeth things to come? and how it should so doe? or whether this bee a thing of meere chaunce and altogether conjecturall, as many others be? And surely, if we goe by histories, we may find as many of the one side as the other. Howbeit all men in manner agree in this, that dreames either upon drinking wine and fulle stomache, or els after the first sleep, are vaine and of no effect. As for sleepe," he continues, "it is nothing els but a retreate and withdrawing of the soule into the mids of itself. Evident it is, that horses, dogs, kine, oxen, sheepe, and goats, doe dreame. Whereupon it is credibly also thought, that all creatures that bring forth their young quicke and living, doe the same. As for those that lay egges, it is not so certein that they dreame; but resolved it is that they doe sleepe" (Nat. Hist. Plin. x. 175). We omit the wonderful effects upon the dreamer, related of certain plants and animals, to remark that "we be most given to dreames at spring and fall, also when we lie with our face upward, but never grovelling." (*Ib.* xxviii. 4.)

In the second century, shortly after the age of Pliny, in the reign of Antonius Pius lived an Ephesian, Artemidorus by name, who must be regarded as the founder of the Oneirocritical science, so to call it. For him, it would seem, the mysteries of the land of dreams had a peculiar charm, and he devoted his whole life to their unravelment by collecting authentic reports, which he obtained by the purchase of MSS., by correspondence, and by travelling. As there is no pretensions to a philosophy of dreams either in the *Oneirocritica* of this author, or of his successors, we may briefly dismiss them. The five books of Artemidorus, containing all the idle gossip of his age, concerning the signification of dreams, were edited by Rigaux in 1644. An English translation also appeared from the pen of Bernard Alsop. The same old volume usually contains three other distinct works, namely, the 'Oneirocritica' of Astrampsychus, the date of which is uncertain; that of Achmet, referred to the fourth century; and the Iambics of Nicephorus, a patriarch of Constantinople, who flourished about 750-828. Of this whole compilation, we unhesitatingly give the preference to the treatise by Achmet, who was an Arabian, and wrote in the Greek language: the edition alluded to, we may observe, is accompanied by a Latin translation. There is

less idle gossip, and more of the gravity beseeming a Christian writer in his hints, many of which are evidently borrowed either from the traditions of the East, or from a well-ordered experience. In the trifles recorded by the other three writers there is a general agreement, and so far as Achmet notices the same things he does not essentially differ from them. We may name the hare by way of example. Artemidorus, Nicephorus, Astrampsychus and Achmet, all agree that to dream of one is a proof of indifferent morals, (*infelices mores,*) especially towards women; and Artemidorus adds, (iv. 58,) possible *flight* as a consequence. A vein of humour is often observable in these pretended explanations. To dream that you have ass's ears is good if the dreamer be a philosopher. To see a cook in a house is good for those that would marry. A chain is a wife; and the like. The graver examples are full of a wisdom which marks a very different origin; thus, thunder in dreams indicates the discourse of angels; white horses their appearance. Others, again, but these are few in number, are marked by poetical fancy, as pearls signify many tears.

The interpretation of dreams by the Orientalists is too large a subject to enter upon; and to confess the truth, we know too little of Arabian literature to pretend to any adequate knowledge of the subject. The work of Gabdorrhachaman may nevertheless be mentioned, a French version of which was published by Vattier in 1664, entitled 'L'Onirocrite Mussulman.' The author flourished about the close of the eighth century, and it has been remarked that his work, like that of Artemidorus, effectually confirms Cicero's remark, that "Nothing can be thought of so utterly preposterous, so unfounded, and so monstrous that we may not dream it." Unexceptionable, however, nay, beyond praise, are the qualifications he lays down for an interpreter. Such a man, Gabdorrhachaman observes, "should understand the book of God, and remember the words of his Apostle, whose name be perpetually blessed! He should also comprehend Arabic proverbs, and the etymologies of words; the distinctions of men, of their habits, and of their conditions; he should be skilled in principles of interpretation, and possess a clean spirit, chaste morals, and the Word of Truth." In all this may be discovered the traits of one who would aspire to become master of the symbolic language, in the terms of which, dreams are, beyond question, often fashioned, notwithstanding the fantasies which are mistaken for them. The latter, like true dreams, are part and parcel of human nature in its degenerate state; they are common to all ages and nations, and the Arabian gobemouches seem to have been not much wiser than their betters in the value they set upon them.

Quitting the Oneirocriticks, and returning to the Chronological order of our subject, we find the name of Tertullian, who lived about

A.D. 160–220, among the writers on dreams. We shall take his opinions as we find them summed up to our hand. "In his tract, 'de Anima,' one of the most ingenious, and not one of the least obscure works that proceeded from the pen of that remarkable writer, occurs a long and important passage concerning the nature of dreams. It is by no means easy at any time to transfuse the Latinity of the Carthaginian Friar into another language, and the subject which he treats in this instance, not a little increases our ordinary difficulty; but his reasoning, so far as we comprehend it, appears in brief, to be as follows. After recounting various philosophical opinions concerning the nature of sleep, and inclining to the notion of the Stoics, who define it a relaxation of the power of the senses, it remains, he says, to state a Christian opinion concerning dreams—*ut de accentibus somni*—as he untranslatably styles them. When the body sleeps, it takes its own peculiar refreshment; but that refreshment not being adapted to the soul, which does not rest, she, during the inactivity of the bodily members, employs her own. So a gladiator without arms, or a charioteer without his chariot, may each respectively exhibit the movements and gestures belonging to his art; and every process of those exercises may appear to be represented, although not a single act be performed in reality. He then nicely distinguishes between the hallucinations of insanity and dreaming. The latter result, not from unsoundness of mental health, but agreeably to the course of nature; the intellect is under a shadow, but it is by no means extinguished." ('Ency. Met.' 4to ed. *sub voce*.)

This comparison of the supposed incorporeal actor in dreams to a gladiator without arms, or a charioteer without his chariot gesticulating, is most elegant; and there certainly is a class of dreams which seem to be of this nature. But Tertullian next proceeds to reject the doctrine of Epicurus, in which dreams are considered altogether idle and fortuitous—"for who is there, he asks, so altogether disencumbered from the attributes of our human state as not at some time or other to acknowledge that a dream has been verified? Then running through the well-known common-places on dreaming, he expresses his belief that future honours and dignities, medical remedies, thefts and treasure, have at times been revealed by dreams. Many dreams, he thinks, may be attributed to the agency of demons, some of which are true and agreeable, although they are mostly vain, inefficient, and turbulent—full of mocking and impurity—for it is but natural that images should resemble the substances which they shadow out. Dreams also proceed from God as one portion of prophecy. Some arise from that intensity with which the mind directs itself to particular objects, although dreaming is by no means a voluntary operation. There is another class springing from neither divine nor demoniacal influence, not reflecting mental images

out of the pale of reasoning, of interpretation, and even of narration itself, and which must be referred to Ecstasis—a state which he had before described as 'excessus sensûs et amentiæ instar;' the condition into which God threw Adam during the formation of Eve." (c. 45–47. *Ibid.*)

Here we must pause. With the fathers of the church dreaming is so much a part of psychology that we should fail to represent them fairly by separating the one subject from the other. For example, account is not taken in the above passages from Augustine, of his belief in the substantial nature of the spirit, which he elsewhere calls a 'spiritus corporeus;' his idea being that of a *real*, though immaterial body. Yet it is only from this point of view that we can fully estimate his comparison of the spirit, and its manner of "refreshing itself" while the body sleeps. In general, the fathers may be said to have resuscitated the ancient doctrines on these subjects, and building on the traditional foundation under the correction of philosophy, they reconstructed the palace of dreams. But they also did more than this, forasmuch as they corrected philosophy itself by the new experiences of Christianity—such, we mean, as the instructive dreams and the clairvoyance of the early converts furnished them with. We write for those who understand the purification of the mental sight, as a fact in nature; a process which had fallen into decay, and was reinstituted both in doctrine and practice at this epoch. Aurelius Prudentius, therefore, a Christian poet of the fourth century, must not be supposed to write with the mere license of his art when he celebrates the reception of Christ, and speaks of false notions and frivolous thoughts vanishing like dreams when the sun rises.—(See his Hymn to Daybreak, entitled 'Ad Galli Cantum.') His expressions are indeed elegant, but the elegance of the poet is nothing in comparison with the truth, of which it is no more in his case than a simple and unadorned statement.

After the fathers, the first important name that occurs in the Literature of Dreams is that of Macrobius (fifth century). His distribution of dreams into five classes really merits better treatment than it has received. They are thus enumerated—1. ὄνειρος, the *somnium*, or proper dream, in which all that occurs is figurative and symbolical. Of such dreams, the diviner recognizes five varieties, called—1. 'Proprium,' when the dreamer himself is active or passive; 2. 'Alienum,' when some one else appears to be so; 3. 'Commune,' when himself and another jointly are so; 4. 'Publicum,' when the transaction affects the public welfare; 5. 'Generale,' when the sun, moon, and stars, or the whole universe, form the subject. It is in these subdivisions that Macrobius has shown the usual aptitude of a theorist, and given the reins to his fancy. As already observed, there really is a class of symbolic dreams, but the symbolic language

includes all nature, animate and inanimate, and there is no object, even sun, moon, and stars, which may not be used in direct application to the dreamer himself. 2. Macrobius calls his second principal class the ὅραμα, *visio*, a waking ecstacy or scenic representation of that which shall be exactly fulfilled, or which already exists; it is not dissimilar from the second sight. 3. χρηματισμας, the *oraculum*, is a dream in which some respected person appears—it may be a parent, a friend, or even a god; he comes to intimate in plain terms what we ought to do or avoid, or what will or will not happen. These oracular dreams were often procured by certain rites, or by sleeping on some consecrated spot—a method of prying into futurity mentioned at the commencement of our observations. The shade of Hector appearing to Æneas, and warning him to escape from Troy; and the admonition to Priam that he should entreat Achilles for the body of his slain son, were of this nature. It is only these three species of dreams that Macrobius considers worthy of regard. His other two classes are—4. ἐνύπνιον, *insomnium*, a dream that may be traced to physical causes—such as reflection, hunger, thirst, or any excitement of the imagination or the passions immediately before sleep: the experience of every one will suggest examples. 5. φάντασμα, *phantasma*, a class to which he assigns the ephialtes, the incubus, or nightmare, and generally all those floating images which arise between sleeping and waking.

The schoolmen treat dreams like all other subjects which engage their attention—metaphysically—and settle every point of interest connected with them by the syllogism; they, of course, are the principal writers on all such topics in the middle ages. After these subtle disputants ought to be mentioned the very distinct class of modern theosophists, commencing in the 16th century, whose character we may briefly indicate by the names of Paracelsus and Fludd, not forgetting the great dreamer and ghost-seer, Jerome Cardan, one of the most remarkable men of any age, who represents in his own person both the philosophy and the superstition of dreams. Cardan, we regret to say, was guided in the business of life, in all his important undertakings, in his family and friendships, only too much by these marvels; and though we are indebted to this circumstance, partly for a psychological curiosity, and an autobiography of romantic interest, no one capable of appreciating his sufferings and admiring his genius could desire to see the experiment repeated. Any attempt to criticise his life and writings (for, such was Cardan's sincerity, they cannot be separated) would extend our notice beyond the necessary limits of this work. We pass on, therefore, to a concluding summary—not of the philosophy of dreams in modern times—but of the futile notions concerning them, viewed in contrast with a few simple facts.

It was observed by the ancients that a certain class of dreams occur in the transition between sleep and waking, but they were far from supposing that this discovery explained the mystery of dreaming in general. Such an opinion, however, has obtained currency chiefly, we believe, on the authority of Lord Brougham, and it forms a part of that sensational philosophy which recognizes in sleep nothing more than repose of the organization. Writers who adopt this hypothesis are all great admirers of the comparison used by Homer and Virgil, "Sleep the half-brother of Death;" but they forget how vast the difference between "death" in the old philosophy and the same word in the new. So far from the notion of Lord Brougham and his followers being true, the very reverse is the fact. The more profoundly we sleep, the more perfectly we dream, for the degree in which the spirit is remitted into freedom, and into the exercise of its proper faculties, is proportionate to its separation from the body; or if the body remain active, (as in some states of clairvoyance), to its distinct consciousness. In proof of this distinction, how often we suddenly remember having dreamed, though previously the night had appeared to us a perfect blank! Frequently the dreamer awakes at the instant when a whole train of circumstances or a scene vanishes, not by decay of memory, or deficiency of impression, but in all the vividness of life, and as instantly as if a door were closed against him, which opened into another world. In such cases no effort of his volition can recover the momentary glance that alone seems necessary to restore the vision. Children, also, wake up in excitement often immediately after talking in their sleep, and yet, however closely questioned, they have no recollection of having dreamed. Beyond these significant facts, there are certain vague impressions of another field of memory, the objects of which seem to float in some indistinct shadowy outline before the mind's eye, and every instant we expect these impenetrable little mysteries to blossom into life, until expectation, under peculiar circumstances, becomes agony. These are feelings that nearly all must have experienced, and the inference we draw from them is, not that volition ever ceases, but that the objects which occupy it are not always impressed on the material memory. In other words, that the memory, so far from being one distinct organ, is the activity of all the faculties, which activity is resolvable into two or more distinct states of consciousness.*

* The double consciousness is recognized by Dr. Moore, in his 'Power of the Soul over the Body.' He cites a few cases from Pritchard, Abercrombie, and others. A lady was liable to attacks of delirium, which often commenced in the midst of an interesting conversation, which she resumed, as if no interval had occurred, immediately on recovering. During any paroxysm, also, she would pursue the train of ideas that had occupied her in a former, thus manifesting the activity of two memories. A poor girl acquired the art of reading and writing during a fit of insanity, and, having intervals of reason, it was soon discovered that she could only exercise these powers in the insane state. The following instance, abbreviated from the account of Dr. Abercrombie, is most interesting:—"A girl, seven years of age, employed in tending cattle, was

We have given an abstract of the division of dreams into five classes by Macrobius, the first of which is the true dream—ὄνειρος (*onéiros*)—when the sleep is perfect; hence called the *somnium* by the Latins. But the modern theory of dreams, which traces all that occurs in them to physical causes or material impressions, is rather based on his third class, the *insomnium*. More attention, in fact, is paid to the two latter classes, which Macrobius deemed unworthy of serious regard, than to the higher; possibly, because mere phantasms and feverish dreams (which are really not dreams at all) are better known in our day. There is a too constant reference to the operations of the material organization—to the body rather than the spirit *in* the body. Abercrombie recognizes four varieties of the dream—1*st*, From long association of new events. 2*d*, Trains of thought from bodily association. 3*d*, Revival of old associations. 4*th*, Casual fulfilment of a dream. "You perceive," exclaims another, "that the first and third are merely memory, with right and wrong arrangements; the second, excitement of ideas from present sensations; the fourth, if it be not a mere coincidence, is the result of imparted impetus, or of deep thinking on subjects presented to the mind." In other words, there is nothing in dreams, and nothing to be inferred from them that cannot be traced to sensual impressions

accustomed to sleep in an apartment next to one which was frequently occupied by an itinerant fiddler, who was a musician of considerable skill, and who often spent a part of the night in performing pieces of a refined description. These performances were noticed by the child only as disagreeable noises. After residing in this house for six months she fell into bad health, and was removed by a benevolent lady to her own home, where, on her recovery, she was employed as a servant. Some years after she came to reside with this lady the wonder of the family was strongly excited by hearing the most beautiful music during the night, especially as they spent many waking hours in vain endeavours to discover the invisible minstrel. At length the sound was traced to the sleeping-room of the girl, who was fast asleep, but uttering from her lips sounds exactly resembling those of a small violin. On further observation, it was found that after being about two hours in bed she became restless, and began to mutter to herself; she then uttered tones precisely like the tuning of a violin, and at length, after some prelude, dashed off into elaborate pieces of music, in which she performed in a clear and accurate manner, and with a sound not to be distinguished from the most delicate modulations of that instrument. During the performance she sometimes stopped, imitated the re-tuning her instrument, and then began exactly where she had stopped in the most correct manner. These paroxysms occurred at irregular intervals, varying from one to fourteen, or even twenty nights, and they were generally followed by a degree of fever. After a year or two her music was not confined to the imitation of the violin, but was often exchanged for that of a piano, which she was accustomed to hear in the house in which she now lived; and she then also began to sing, imitating exactly the voices of several of the family. In another year from this time she began to talk a deal in her sleep, in which she seemed to fancy herself instructing a younger companion. She often descanted, with the utmost fluency and correctness, on a great variety of topics, both political and religious, the news of the day, the historical parts of Scripture, of public characters, of members of the family, and of their visitors. In these discussions she showed the most wonderful discrimination, often combined with sarcasm, and astonishing powers of memory. Her language through the whole was fluent and correct, and her illustrations often forcible, and even eloquent. She was fond of illustrating her subjects by what she called a fable, and in these her imagery was both appropriate and elegant. She was by no means limited in her range. Buonaparte, Wellington, Blucher, and all the kings of the earth, figured among the phantasmagoria of her brain, and all were animadverted upon with such freedom from restraint, as often made me think poor Nancy had been transported into Madame Yenlis's 'Palace of Truth.' She has been known to conjugate correctly Latin verbs, which she had probably heard in the school-room of the family, and she was once heard to speak several sentences correctly in French, at the same time stating that she heard them from a foreign gentleman, but could not repeat a word of what he said. During her paroxysms it was almost impossible to awake her, and when her eyelids were raised, and a candle brought near her eye, the pupil seemed insensible to the light."—(Ch. x., pp. 220-223.) Corroborative facts may be found in most works which treat of mental philosophy or physiology connected with mental states.

either directly or indirectly, and there is no phenomenal world but the temporal one. Such is the theory, and as we have seen that Cicero himself could not make its original quadrate with alleged facts, we shall now inquire how far later instances will serve the purpose. The following is from the trivial work of Charles Ollier. It was related, he says, above eighty years ago, in the old 'London Magazine':—

"A student at an academy in Devonshire dreamt that he was going to London, but having parents living in Gloucestershire, thought he would visit their house on his way to the metropolis. He accordingly commenced his journey in imagination, and reaching the parental home, attempted to enter at the front door, but finding it fast, went round to the back, where he gained ready admission. All was hushed: the family had retired for the night. Proceeding to the apartment where his parents lay, he found his father asleep, on which, without disturbing him, he went to the other side of the bed, and perceived his mother to be broad awake.

"'Mother,' said he, 'I am going a long journey' (meaning to go to London), 'and have come to bid you good bye.'

"Stricken with fright, and interpreting his words in a fatal sense, she replied, 'Dear son, thou art dead!'

"The dreamer now awoke, and took no more notice of the affair than he would of any ordinary dream. But in a few days he received a letter from his father, informing him that his mother, while in bed, had heard him, on a certain night (the very night of his dream), try the doors of the house, and after opening the back door, and coming up stairs, he appeared at her side, she being, as she stated, broad awake. She added, that he addressed her by the words above related, on which she uttered, 'Dear son, thou art dead!' The vision immediately disappeared, and the good woman being greatly disturbed, wakened her husband, and told him what had occurred.

"To this singular conjuncture, however, of dream and vision (says the narrator) there was no result on either side. The mother, who believed herself to be awake, was probably in a state of imperfect slumber; but that at the very moment her son was dreaming, she should see, in a vision, his identical dream acted before her, is the most striking coincidence of any in the traditions of oneirocriticism."

Another writer in the old 'London Magazine,' after relating the above, observes, that had anything of moment happened to either party in connection with the dream and vision (particularly had the son died about the time), it might have been considered as a divine premonition. But as neither that nor anything else of consequence ensued, it must certainly be extravagant to suppose that any supernatural interposition had taken place. "The dreamer," he adds,

"is yet (1765) alive, though the affair is now of some years' standing."

Such an instance might be claimed for the second class of Abercrombie, yet how will this account for the coincidence between the vision of the mother and the son? We are brought much nearer to the facts of nature by the simple admission of Aristotle, that in certain clear dreams, friends and relations may make themselves known and perceived, even from a great distance; and it shows how little we have gained by theorising on these subjects in more than 2,000 years, while the natural action of mind upon mind has remained the same in all ages. It is a remarkable circumstance, indeed, how continually the same phenomena have recurred in dreams at remote epochs, and how little this fact has been regarded. Aristotle and the old 'London Magazine' are in agreement as to the fact, and we could immediately refer to half-a-dozen similar and independent instances. Dendy (p. 24) cites the following from Dr. Pritchard:—"A maid-servant, who lived in the house of an elderly lady, some years deceased, had risen early on a winter's morning, and was employed in washing, by candle-light, the entry of the house; when she was greatly surprised at seeing her mistress, who was then in a precarious state of health, coming down stairs in her night-dress. The passage being narrow, she rose up to let her mistress pass, which the latter did with a hasty step, and walked into the street, appearing, to the terrified imagination of the girl, to pass through the door without opening it. The servant related the circumstance to the son and daughter of the lady as soon as they came down stairs, who desired her to conceal it from their mother, and anxiously waited for her appearance. The old lady entered the room while they were talking of the incident, but appeared languid and unwell, and complained of having been disturbed by an alarming dream. She had dreamed that a dog had pursued her from her chamber *down the staircase, and along the entry, and that she was obliged to take refuge in the street.*" In another connection, this author admits having been "once gravely told by a visionary that he dreamed one night of a certain old woman; and *she* afterwards told *him* that she dreamed she was on that very night in his chamber" (p. 232). We remember a similar instance related by Spencer T. Hall, well known a few years ago as a mesmerist; but he called his psychological visitant a "lady," and spoke respectfully of her.

Ages ago, St. Augustine recorded his testimony to a particular fact of the same import, agreeing with the general admission of Aristotle, and with the more recent examples we have already cited. "A certain gentleman, named Præstantius," as Aubrey relates the story, had been entreating a philosopher to solve him a doubt, which he absolutely refused to do. The night following, although Præs-

tantius was broad awake, he saw the philosopher standing full before him, who just explained his doubts to him, and went away the moment after he had done. When Præstantius met this philosopher next day, he asked him why, since no entreaties would prevail with him the day before to answer his question, he came to him unasked and at an unreasonable time of night, and opened every point to his satisfaction. To whom thus the philosopher:—"*Upon my word, it was none of I that came to you; but in a dream I thought my ownself that I was doing you such a service.*"

It cannot be denied that association and the excitement of ideas explain all these cases to a certain extent, that is to say, if the Devonshire student had not thought of visiting his mother he would not have dreamed that he really did so; and if Præstantius had not bored the philosopher, neither the vision nor the dream would have occurred. But these are only the exciting circumstances, and the full admission of them can hardly be regarded even as a first step in the knowledge of dreams. We reserve a case in series with these, which will be admitted to throw much light upon them, for another head (Visions of the Dying). It will be difficult, we think, to view all these separate instances in connection, without admitting that something must be allowed to the instinctive habits of the spirit even in dreams.

There is no ratio between common time and the succession of events in a dream; but this we have noticed more at large on another page. The common explanation of this fact is, that the judgment is asleep; for, it is argued, we only get the idea of time by an act of judgment. In the very dream, however, which is thus accounted for, acts of judgment are exercised. It would be much truer to affirm that judgment and all the other mental faculties are exercised upon phenomena, which are in their very nature independent of time.*

The laws of space, again, are annihilated for the dreamer, and distant objects seen with distinctness. "Mr. Edmund Halley, R.S.S., was carried on with a strong impulse (says Aubrey) to take a voyage to St. Hellens, to make observation of the southern constellations, being then about twenty-four years old. Before he undertook the voyage, he dreamt that he was at sea sailing towards that place, and saw the prospect of it from the ship in his dream, which he declared to the Royal Society to be the perfect representation of that island, even as he had it really when he approached to

* We are aware of the doctrine which limits the phenomenal world to conditions of time and space, and according to which it would be a self-contradiction to speak of phenomena independent of time. Our position is, that time in a dream or vision bears no ratio to time in the state of wakefulness. The succession of apparent time, like apparent space, is observed by the dreamer; but he awakes, and is surprised to find that its hours or weeks have only occupied moments. Time, therefore, as we usually apprehend it, does not contain these phenomena, but another species of succession which only appears as what we commonly call by that name.

it." (Miscellanies, 2d ed., p. 62.) Mr. Howitt relates a similar dream as occurring to himself on his recent voyage to Australia, when he distinctly saw the residence of his brother at Melbourne, as it was afterwards realized to his waking vision. Still more remarkable was the dream of a gentleman, now deceased, which he related to the writer, as it sets time, and space, and personal experience all alike at defiance. In this dream he travelled into South America, took up his residence there, went into business, married, had a family, and in short went through all the experience of years, and was surprised when he awoke to find himself another person. This dream-life was of course vividly impressed on his memory. Some time afterwards, a panoramic view of that country was exhibited in Leicester Square, and, going to view it from the curiosity excited by his dream, he was filled with amazement when he recognized a scene familiar to him. He knew the city, the buildings, and only observed one church that was unknown to him. Assuming the air of a well-informed traveller, he questioned the exhibitor, as to the accuracy of the picture, and was told that the church had been recently erected. These circumstances are surely curious, and they point, we think, to the association of spirits and the participation of thought in such cases. Thought-reading, in certain experiences of the somnambulist, may suggest to us that whatever has been impressed on the memory of any one may be communicated to another; we have then to suppose that the dreamer in each of the above cases was the subject of certain transmitted thoughts or ideas, the proper explanation of which must be sought for in the laws of the spirit-world. This subject is too intimately connected with psychology to be pursued further on the present occasion.

Among the more interesting dreams are those premonitory of death, and we have already observed that this event is sometimes represented by a scene in the nature of second sight, at others symbolically.* At times, the funeral scene and the symbolic prophecy may be mingled together, proving, we think, that the prescient spirit comes empty-handed, if we may use such an expression, and selects its images from the memory of the dreamer, which it combines according to its own foreknowledge, or puts in intelligible action according to certain possibilities which we are hardly in a condition to appreciate. The husband of Mrs. M., a friend of the writer, was forewarned of his death, which happened about twelve years ago, by a series of three remarkable dreams. In the first, it appeared to him, as this lady relates, (who is by no means remarkable

* Another class of dreams may be called not symbolical, but enigmatical, and generally there is some stroke of humour in them. We have cited examples from the ancients on a preceding page, and we may here add a modern one from Aubrey. The Lady Seymour dreamt that she found a nest with *nine finches* in it; and so many children she had by the Earl of Winchelsea, whose name was Finch.

for her mystical tendencies), that a person in a clergyman's gown came into his room, and significantly placed an hour-glass on the table; as Mr. M. watched the sand running out he inquired what it meant, and was answered, "You have lived twenty-eight years!" He was about to inquire further, but the man disappeared. After a few days' interval he dreamed again, and this time seemed to walk in a churchyard, where his attention was attracted by a deep grave; one appeared to him as he stood on the brink, and addressing himself to this personage, Mr. M. inquired for whom the grave was intended. The reply was briefly given, "For a young man not yet thirty years of age!" and the dreamer awoke as before. In his third dream, a circumstance which afterwards happened in the funeral, and could not have been anticipated, was distinctly foreshown. It appeared that a hearse drew up at his door, and he saw the coffin lifted out, but no coaches or mourners were visible. He spoke to the men, inquiring into this circumstance, and asked them if they were sure they had come to the right house? They replied, "Yes, that was the house, and the coach would be there by and by." On awaking, he expressed his fears that a serious illness would befall him. And now comes the curious verification of his dreams, even to the last mentioned particular. About two months afterwards he was taken ill, with the symptoms of a rapid consumption, which became so alarming in its progress that a physician of eminence was sent for, whose fee was ten guineas for only two visits. The distance being great, it was impossible to procure easier terms, and as the patient was not satisfied with any other medical attendant, he was removed to the near neighbourhood of that gentleman, and died in his new abode. The body was then conveyed home in a hearse, unaccompanied, and a few days subsequently the funeral took place.

Such instances might be largely multiplied,* and not only have persons received presentiments of their own death, but of the death of others. To the cases cited from Cicero and other writers of antiquity, we add the following from Calmet:—"A lady of talent, whom he knew particularly well, being at Chartres, where she was residing, dreamt in the night that in her sleep she saw Paradise, which she fancied to herself was a magnificent hall, around which were, in different ranks, the angels and spirits of the blessed, and

* The following occurs in the *Times* of December 2, 1852:—"A most singular instance of the fulfilment of a dream has transpired at Newent, Gloucestershire. An inquest was held at that place on Monday, before Mr. Lonegrove, one of the coroners for Gloucestershire, on the body of a man named Mark Lane, who had been found drowned under most remarkable circumstances. The evidence of the deceased's brother was to the following effect:—He was informed on Friday night that his brother Mark was missing; he immediately replied, 'Then he is drowned, for I dreamt last night that he was drowned, and that I was up to my armpits in water endeavouring to get him out.' That very same night the man dreamt again that his brother was drowned near the Locks at Oxenhall, and that there was a trout by him. Next morning he went to Oxenhall with another brother, and there he saw a trout in the water. He felt convinced that the body of his brother was near; and, in fact, the body was found near to the spot.' The deceased, it appeared, was addicted to drinking, and on attempting to pass home along the road, which was flooded, he was carried away by the stream and drowned."

God, who presided in the midst, on a shining throne. She heard some one knock at the door of this delightful place, and St. Peter having opened it, she saw two pretty children, one of them clothed in a white robe, and the other quite naked. St. Peter took the first by the hand and led him to the foot of the throne, and left the other crying bitterly at the door. She awoke at that moment, and related her dream to several persons, who thought it very remarkable. A letter which she received from Paris in the afternoon, informed her tnat one of her daughters was brought to bed with two children, who were dead, and only one of them had been baptized."—('Phantom World,' ii. 281.) This dream further corroborates our previous statement, that in all prophetic dreams there is an election of imagery in the mind of the dreamer. The notion of Paradise in Calmet's story, and the exclusion of the poor unbaptized child, were according to the religious belief of the lady, while the announcement of the disaster was clearly from an intelligence not her own. This mode of explanation applies to a large variety of dreams. Whatever the prophetic spirit reveals is expressed in terms or images taken up in the mind of him to whom the revelation is made. Not only words and things may be thus assumed to represent thought in symbolic language, but the characters of persons known to us. Ideas are thus put in action, and abstractions clothed with reality in a surprising manner. We think of our friend, for example, as magnanimous, honest, faithful, good, generous, foolish, or otherwise, and the certain consequence is, that some time or other the person thought of will be used by the dreaming intelligence simply as a character or symbol to represent the quality ascribed to him. We then dream of our friend under fantastical circumstances, as we suppose, and, unable to account for the illusion, we never imagine that a part of our own eternal nature has been revealed to us. The spirit would seem to find much of its pastime, if not its substantial food, in this sort of shows; and it is partly thus, we submit, that every one forms around him his own spirit-world and his land of dreams.

There is much in the unexplained phenomena of dreams that we could have wished to enlarge upon; but for want of space we must refer to the occasional hints contained in other parts of this volume for the accumulative proof that an action or influx of the spiritual world into the natural is a law of nature—in fact, the most universal of laws, explanatory of all subsistence and intelligence. We cannot understand how a blade of grass should spring up, or a flower blossom, except by the operation of this law; much less would we pretend to dogmatize on the manifestation of mind, though only in the dream of a child.

[E. R.]

VISIONS.

As the same light, in different degrees of clearness, may be seen in both, it is not very obvious what essential difference there is between the dream and the vision. The latter, it would be supposed, is seen with the open eye, and in full wakefulness, while the dream occurs in sleep; but a comparison of experiences will soon prove how difficult it is to separate these two classes of phenomena. Macrobius and Aristotle, as we have seen in the preceding article, class the vision with the higher phenomena of dreaming, in which they do but follow the general sense of antiquity. In the Word, true dreams, seen in spiritual light, are called 'visions of the night.' In our own day, again, Swedenborg relates ('Diarium Spirituale,' 2951) how difficult it was, for some time, to believe that he was really in the vision of spiritual objects and not dreaming. The passage is altogether so remarkable, that we may as well give the general sense of it, especially as it is inaccessible to the English reader. For some years, then, before he spoke with spirits, this author declares that he received information, as to what he wrote, in *dreams*, and enjoyed a light so extraordinary that it was afterwards marvellous to him he was not sooner convinced that men are governed by spirits. At length *visions* commenced, his eyes being shut (postea quoque visiones plures clausis oculis); he began to receive sensible proof of the near neighbourhood of spirits; he was much tempted by the opposition of evil spirits to what he wrote; he heard voices when he awoke in the morning (loquelæ matutino tempore), and, by and by, a few words were addressed to him. He concludes by remarking how easily, had his experience not been continuous, he might have persuaded himself that these first manifestations were due, not to living phenomena but to phantasy (Percepi quondam post aliquot mensium tempus cum loquutus cum spiritibus, quod si remitterer in statum pristinum, quod potuissem labi in opinionem, quod phantasiæ fuissent). His further remarks on vision and on his own experiences will be more available, perhaps, after a brief historical illustration of this subject.

The visions of the Bible are, in the beginning, remarkable for their simplicity and directness, but they gradually unfold in symbols more or less complex, until the relations of Ezekiel and Saint John assume a form which has baffled the critical acumen of commentators. Adam speaks with Jehovah as one man with another, walking in the garden. Moses ascends the mountain, after three days' preparation, not only of himself, but of the whole body of the people, and then receives the promised communications, and is shown the pattern of the tabernacle. Isaiah (vi. 5-7) felt the necessity of purification at the commencement of his vision and prophecy. Jeremiah (i. 5-6) speaks of a preparation for the same office from his very conception. Ezekiel

declares, first, that the heavens were opened, and he saw visions of God (i. 1), a particular description of which follows. Then, (ver. 3,) the "hand of the Lord" was upon him. At this time he was prone on the earth, for he says the Spirit entered into him and set him upon his feet (ii. 1, 2). Throughout, he represented the spiritual state of the people in his own person, though his conduct must have borne the appearance of madness (iv. 5, and general tenor of his whole prophecy). He was taken up by the Spirit, or by the hand of the Lord, as if between heaven and earth (iii. 12, 14; viii. 3). Finally, he was conveyed, in a vision, or in the Spirit, to several distant places (xi. 24; xxxvii. 1; xl. 1, 2). The experience of Daniel is still more explicitly related than that of Ezekiel. He lived a pure and abstemious life (ch. i.), being also one of those who was selected for his personal qualities and fine natural capacity (ver. 4). Thus prepared to receive wisdom from God, he "had understanding in all visions and dreams," so that he surpassed all the magicians and astrologers that were in the realm of Babylon (ver. 17, 20). He was cast into a den of lions, but an angel was sent, it is said, and the magical power of his "innocency" saved him (vi. 22). His first visions are called of the *night*, and he repeats that he was grieved in spirit, and much troubled when they occurred (vii. 1, 13, 15). He then sees a vision in open day, in the morning—says that he was at the river's side—that he "lifted up his eyes, and saw" (viii. 2, 3, 26). He reflected on the vision as it proceeded—his judgment was fully awake (ver. 5, 15). When one came, "as the appearance of a man," he was thrown into a trance or deep sleep, but the man touched him, and set him upright (ver. 18). After these two visions he was faint and sick some days (ver. 27), and at a subsequent period he relates how he humbled himself before the Lord "in prayer and supplication, with fasting, and sackcloth, and ashes" (ix. 3, 20). On a second occasion, he "fulfilled three whole weeks" in this manner (x. 3); and then, being at the river's side, he was in vision again. He alone saw this vision, though others were with him, who were, nevertheless, struck with fear (ver. 7). No strength remained in him, yet he heard the words of the man, now called Gabriel, and when he heard them, was in a deep sleep, with his face toward the ground (ver. 8, 9). Then a hand touched him, and set him upon his knees and upon the palms of his hands; and, finally, at the command of the speaker, he stood upright, but trembling (ver. 10, 11). The effect of what he heard was to make him dumb—he stood looking upon the ground, speechless (ver. 15). The angel touched his lips, and he was able to speak; he mentions his sorrows and his weakness; observes, in particular, that he lay without breathing (ver. 16, 17). He is now strengthened only by the word of the angel (ver. 19). These particulars are of momentous interest in a

psychological study, but all we can do at the present opportunity is barely to call attention to them, and we are not aware that any adequate criticism of the facts has yet appeared on such facts. Hosea, like Ezekiel, represents the people in his own acts, but not so continuously and completely. Amos remarks that the Word came to him "two years before the earthquake" (i. 1), and is particular in mentioning that he was no prophet, neither a prophet's son, but a simple herdman, a gatherer of sycamore fruit (vii. 14). Amaziah the priest calls him a seer (ver. 12); Obadiah calls his prophecy a *vision* (ver. 1); Nahum, the same (i. 1); Micah speaks of the Word of the Lord "which he *saw*" (i. 1). Habakkuk, though brief, describes his experience in terms similar to Daniel—he speaks of his prayers and his fear when he heard the Lord's voice (iii. 1, 2); how he trembled in himself, and his lips quivered (ver. 16). He was also commanded to write the *vision* (ii. 2). Zechariah would seem to have had a waking vision, for he speaks of "lifting up his eyes" (i. 18; ii. 1); but it was by night (i. 8); and an angel talked with him (i. 9, 14; ii. 3; iv. 1, 4; v. 5, 10; vi. 4). The "Word of the Lord" was not addressed to him by the angel, but was a distinct voice (i. 13; vii. 4, &c.); he remarks that the angel, when he came, waked him, "as a man that is wakened out of his sleep" (iv. 1). The statement of John the Revelator is most distinct, that he was "in the Spirit on the Lord's day" (i. 10); and that he was commanded to write what he saw (ver. 11). To these capital instances we can but add the visions of the New Testament, and those related by the Apostles, as additional proof that objects are presented in clear light before the interior senses, and that such appearances are sometimes described as dreams (Matt. ii. xiii. &c.) In a true dream spiritual objects may be said to appear as if represented in a mirror, the objects themselves being present, but the sight of the dreamer turned away from them to the medium in which they are reflected. A vision, on the contrary, we would describe as the direct view of spiritual objects, which is more rare, because the mind is usually in disorder, and we cannot bear the clear light of eternity.

Accordingly, turning to the Gentile philosophy, we find Socrates speaking of two kinds of men: one beloved of the gods, but the other hated; that is to say, says the translator of Plato, "One of these, through *aptitude*, will receive the illuminations of divinity, and the other, through *inaptitude*, will subject himself to the power of avenging dæmons." ('The Republic,' book x.) We may here, indeed, cite the illustration which the Greek philosopher has given of the rewards which await the just after death. He relates a vision, which happened, he says, to a brave man, Erus, the son of Armenius, who was left for dead on the field of battle, but revived on the twelfth day, when they were about to lay him on the funeral pile.

"Being revived, he told what he saw in the other state, and said that after his soul left the body it went with many others, and that they came to a certain dæmoniacal place where there were two chasms in the earth, near to each other, and two other openings in the heavens opposite to them, and that the judges sat between these. That when they gave judgment, they commanded the just to go to the right hand, and upwards through the heavens, fixing before them the accounts of the judgments pronounced; but the unjust they commanded to the left, and downwards, and these likewise had behind them the accounts of all they had done. But on his coming before the judges, they said it behoved him to be a messenger to men concerning things there, and they commanded him to hear and to contemplate everything in the place. And that he saw here through two openings, one of the heaven and one of the earth, the souls departing after they were there judged; and through the other two openings he saw, rising through the one out of the earth, souls full of squalidness and dust; and through the other he saw other souls descending, pure from heaven, and that always on their arrival they seemed as if they came from a long journey, and that they gladly went to rest themselves in the meadow, as in a public assembly, and saluted one another, such as were acquainted; and that those who rose out of the earth asked the others concerning the things above, and those from heaven asked them concerning the things below, and that they told one another; those wailing and weeping whilst they called to mind what and how many things they suffered and saw in their journey under the earth (for it was a journey of a thousand years), and that these again from heaven explained their enjoyments and spectacles of immense beauty. To narrate many of them would take much time, but this, he said, was the sum, that whatever unjust actions any had committed, and how many soever any one had injured, they were punished for all these separately tenfold, and that it was in each according to the rate of one hundred years, the life of one man being considered as so long, that they might suffer tenfold punishment for the injustice they had done; so that if any had been the cause of many deaths, either by betraying cities or armies, or bringing men into slavery, or being confederates in any other wickedness, for each of all these they reaped tenfold sufferings. And if, again, they had benefited any by good deeds, and had been just and holy, they were rewarded according to their deserts. Of those who died very young, and lived but a little time, he told what was not worth relating in respect of other things. But of impiety and piety towards the gods and parents, and of suicides, he told the more remarkable retributions, for he said he was present when one was asked by another, where the great Aridæus was? [This Aridæus had been tyrant in a city of Pamphylia, a

thousand years before, and his sad lot is described.] He added, that every one after they had been seven days in the meadow, arising thence it was requisite for them to depart on the eighth day, and arrive at another place on the fourth day after, whence they perceived from above through the whole heaven and earth, a light extended as a pillar, mostly resembling the rainbow, but more splendid and pure, at which they arrived in one day's journey; and thence they perceived through the middle of the light from heaven, the extremities of its ligatures extended, as this light was the belt of heaven, like the transverse beams of ships, keeping the whole circumference united; that from the extremities the distaff of necessity is extended, by which all the revolutions were turned round, whose spindle and point were both of adamant, but its whirl mixed of this and of other things; and that the nature of the whirl was of such a kind, as to its figure, as is any one we see here. [The whirl of the spiritual universe is here described as a series of eight whirls, one in the belly of another, also their respective colours and relative motions. The fifth is turned round on the knees of Necessity, and the syrens are carried round with it; and the whole eight, though variously modulated, compose one harmony. He then proceeds to relate] that there were other three sitting round at equal distances one from another, each on a throne, the daughters of Necessity—the Fates, in white vestments, and having crowns on their heads; Lachesis, and Clotho, and Atropos, singing to the harmony of the syrens; Lachesis singing the past, Clotho the present, and Atropos the future; and that Clotho at certain intervals with her right hand laid hold of the spindle, and along with her mother turned about the outer circle; and Atropos, in like manner, turned the inner ones with her left hand; and Lachesis touched both of these severally with either hand. After they arrive here, it is necessary for them to go directly to Lachesis. That then a certain prophet first of all ranges them in order, and afterwards taking the lots and the models of lives from the knees of Lachesis, and ascending a lofty tribunal, he says—The speech of the Virgin Lachesis, the daughter of Necessity. Souls of a day! The beginning of another period of men of mortal race. The dæmon shall not receive you as his lot, but you shall choose the dæmon. He who draws the first, let him first make choice of a life to which he must of necessity adhere. Virtue is independent, which every one shall partake of more or less, according as he honours or dishonours her: the cause is in him who makes the choice, and God is blameless. That, when he had said these things, he threw on all of them the lots, and that each took up the one which fell beside him, and that he was allowed to take no other. And that when he had taken it, he knew what number he had drawn. That, after this, he placed on the ground before them, the models of lives, many more

than those we see at present; and that they were all various. For there were lives of all sorts of animals, and human lives of every kind. And that among these were tyrannies also, some of them perpetual, and others destroyed in the midst of their greatness, and ending in poverty, banishment, and want. That there were also lives of renowned men, some for their appearance as to beauty, strength, and agility; and others for their descent and the virtues of their ancestors. There were the lives of renowned women in the same manner. But that there was no disposition of soul among these models, because of necessity, on choosing a different life, it becomes different itself. As to other things, riches and poverty, sickness and health, they were mixed with one another, and some were in a middle station between these. [Here there is a screed of moralizing, followed by a description of some of the Homeric heroes choosing themselves souls: for example, Ajax Telamon chooses the life of a lion, Agamemnon, that of an eagle; and, rather humorously, Atalanta is represented choosing the life of an athlete; Thersites becomes an ape; Ulysses, tired of ambition, becomes a private man.] That in like manner the souls of wild beasts went into men, and men again into beasts: the unjust changing into wild beasts, and the just into tame; and that they were blended by all sorts of mixtures. After, therefore, all the souls had chosen their lives according as they drew their lots, they all went in order to Lachesis, who gave to every one the dæmon he chose, and sent him along with him to be the guardian of his life, and the accomplisher of what he had chosen. That first of all he conducts the soul to Clotho, to ratify under her hand, and by the whirl of the vortex of her spindle, the destiny it had chosen by lot, and after being with her, he leads it back again to the spinning of Atropos, who makes the destinies irreversible. And that from hence they proceed directly under the throne of Necessity; and that after he had passed by it, as all the others passed, they all of them marched into the plain of Lethe amidst dreadful heat and scorching, for he said that it is void of trees and everything that the earth produces. That when night came on they encamped beside the river Amelete, whose water no vessel contains. Of this water all of them must necessarily drink a certain measure, and that he who drinks, always forgets everything. But after they were laid asleep, and it became midnight, there was thunder, and an earthquake, and they were thence on a sudden carried upwards, some one way, and some another, approaching to generation like stars. But that he himself was forbidden to drink of the water. Where, however, and in what manner he came into his body, he was entirely ignorant; but, suddenly looking up in the morning, he saw himself already laid on the funeral pile."

The vision we have recited is very characteristic of the Platonic

philosophy, and the narrative bears internal evidence that it represents the actual psychological experience of the "brave man" to whom it is attributed. The Platonic philosophy of vision may also be gathered from it, namely, that it is the view of objects really existing in interior light, which assume form, not according to arbitrary laws, but according to the state of mind. This interior light, if we understand Plato, unites with exterior light in the eye, and is thus drawn into a sensual or imaginative activity, but when the outward light is separated it reposes in its own serene atmosphere. It is then, in this state of interior repose, that the usual class of religious or what is called inspired visions occur. It is the same light of eternity so frequently alluded to in these pages; the light revealed to Pimander, Zoroaster, and all the sages of the East, as the emanation of the spiritual sun. Boehmen writes of it in his 'Divine Vision or Contemplation,' and Molinos in his 'Spiritual Guide,' whose work is the ground of Quietism. It is, in short, the sacred light of all ages and religions; in which, also, the ideal pictures of the poet and the painter have appeared to them. It has been said of the creations of Raphael's pencil, that he had dreamed of an angel and endeavoured to realize the vision of his fancy upon the canvas. We believe it is absolutely true, that great painters have been seen engaged in a halo of light, and no one, in fact, can have thought long or deeply without perceiving the day-spring of eternity rise within him. The ascetic discipline, which usually introduces to vision, is only necessary because the usual life of man is utterly contrary to the order of nature.

We have spoken in another place of the Christian doctrine of purification, and we may here add that Joel in his prophecy (ii. 28, 29), had foretold the result of it, "Your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions, and also upon the servants and upon the handmaids in those days will I pour out my Spirit." This promise was, strictly speaking, fulfilled at the commencement of the Christian era, and its fulfilment is the natural, the unavoidable result of the proper influence of Christian doctrine upon the heart. The Saviour calls himself the light that enlighteneth every man that cometh into the world, and if this light is not apprehended in darkness, it still shines. He himself, likewise, foretold how intermittent its reception would be, "A little while I am with you; and again a little while, and ye see me no more." It comes and goes apparently because of the inconstancy of man. The suddenness and brilliancy with which it illuminates the mind, when the auspicious moment occurs, is also expressed in a figure of wonderful force and beauty,—"as the lightning which shineth from the west to the east!" If such remarks read like a discourse from the pulpit, it is because psychology, or the nature of the real man, has ceased to be the serious study of mankind,

and the Christian doctrine has been divorced from philosophy and from literature by its faithless professors.

As we cannot treat this subject minutely, and we have already noticed the doctrines of Scripture and of philosophy before the Christian era, we shall take an illustration of a later age from the pages of the venerable Bede, who flourished in the seventh century. His 'Ecclesiastical History' is replete with artless stories of visions and miracles, which he relates with the same simple garrulity, and with more than the faith of an Herodotus. Almost any instance that comes to hand will be interesting as a specimen of his manner, and of the religious zeal of those times. In chap. xix., book i., for example:—"As they were returning from thence (St. Alban's), Germanus* fell and broke his leg, by the contrivance of the devil, who did not know that, like Job, his merits would be enhanced by the affliction of his body. Whilst he was thus detained some time in the same place by illness, a fire broke out in a cottage neighbouring to that in which he was, and having burned down the other houses which were thatched with reed, was carried on by the wind to the dwelling in which he lay. The people all flocked to the prelate, entreating that they might lift him in their arms, and save him from the impending danger. He, however, rebuked them, and relying on faith, would not suffer himself to be removed. The multitude, in despair, ran to oppose the conflagration; however, for the greater manifestation of Divine power, whatsoever the crowd endeavoured to save, was destroyed; but what he who was disabled and motionless occupied, the flame avoided, sparing the house that gave entertainment to the holy man, and raging about on every side of it; whilst the house he lay in appeared untouched amid the general conflagration. The multitude rejoiced at the miracle, and praised the superior power of God. An infinite number of the poorer sort watched day and night before the cottage—some to heal their souls, and some their bodies. It is impossible to relate what Christ wrought by his servant—what wonders the sick man performed; for whilst he would suffer no medicines to be applied to his distemper, he one night saw a person in garments as white as snow, standing by him, who, reaching out his hand, seemed to raise him up, and ordered him to stand boldly upon his feet; from which time his pain ceased, and he was so perfectly restored, that when the day came on, he, without hesitation, set forth upon his journey." The vision of King Edwin (book ii., c. 12) is of a different character, and is said to have caused his conversion to Christianity. The appearance of a "heavenly

* Germanus was Bishop of Auxerre, who came on a mission to Britain, after the outbreak of the Pelagian heresy. He arrived A.D. 429, though "obstructed by the malevolence of the dæmons," who raised a furious storm, which Germanus is said to have quelled. On his second visit, A.D. 447, "the wicked spirits flying about the whole island" were more under the command of the pious inhabitants, and more constrained to advertise their enemy's approach.

light" (book iv., ch. 7) was evidently a meteoric phenomenon, as Bede mentions, incidentally, that it was observed by two of the brothers who were in their oratory to stream through the crannies of the doors brighter than the sun itself. While this remark illustrates the general truthfulness of Bede, it proves also that the light was not spiritual, for in that case the doors could not have obstructed it. Unexceptionable, however, as a psychological curiosity is the story of Cædmon (c. xxiv.), to whom a man appeared in a dream, and conferred upon him "the gift of writing verses." The case is a most interesting one, but we must still make room for what may be properly called a vision, which happened on the death of Hilda, an abbess of Streaneshalch (Whitby), remarkable for her "singular piety" (c. xxiii.): —

"That same night," says Bede, "it pleased God, by a manifest vision, to make known her death in another monastery, at a distance from hers, which she had built that same year, and is called Hackness. There was in that monastery a certain nun called Bagu, who, having dedicated her virginity to God, had served him upwards of thirty years in monastical conversation. This nun, being then in the dormitory of the sisters, on a sudden heard the well-known sound of a bell in the air, which used to awake and call them to prayers, when any one of them was taken out of this world, and opening her eyes, as she thought, she saw the top of the house open, and a strong light pour in from above; looking earnestly upon that light, she saw the soul of the aforesaid servant of God in that same light, attended and conducted to heaven by angels. Then awaking, and seeing the other sisters lying round about her, she perceived that what she had seen was either in a dream or a vision; and rising immediately in a great fright, she ran to the virgin who then presided in the monastery instead of the abbess, and whose name was Frigyth, and, with many tears and sighs, told her that the abbess Hilda, mother of them all, had departed this life, and had in her sight ascended to eternal bliss, and to the company of the inhabitants of heaven, with a great light, and with angels conducting her. Frigyth having heard it, awoke all the sisters, and calling them to the church, admonished them to pray and sing psalms for her soul, which they did during the remainder of the night, and at break of day the brothers came with news of her death, from the place where she had died. They answered that they knew it before, and then related how and when they had heard it, by which it appeared that her death had been revealed to them in a vision the very same hour that the others said she had died. Thus it was by heaven happily ordained, that when some saw her departure out of this world, the others should be acquainted with her admittance into the spiritual

life which is eternal. These monasteries are about thirteen miles distant from each other.

"It is also reported that her death was, in a vision, made known the same night to one of the holy virgins who loved her most passionately, in the same monastery where the said servant of God died. This nun saw her soul ascend to heaven in the company of angels; and this she declared, the very same hour that it happened, to those servants of Christ that were with her, and awakened them to pray for her soul even before the rest of the congregation had heard of her death. The truth of which was known to the whole monastery in the morning. This same nun was at that time, with some other servants of Christ, in the remotest part of the monastery, where the women newly converted were wont to be put upon trial till they were regularly instructed and taken into the society of the congregation."

The legendary stories of the old monkish times are rich in materials belonging to the history of vision, which, with the limited space at our command, we dare not so much as look on. One of these, however, may be admitted to represent the spirit of the many that we reluctantly exclude from these pages.

For the romances which treat of the *Sacro Catino* or *Saint Gréal* we may refer at once to Warton's 'History of British Poetry,' the 'grayle' having been mentioned by Spenser in his 'Faerie Queene,' and by Robert Borron. The tradition recites that a certain knight named Joseph of Arimathea being in the house where Jesus Christ took his Last Supper with his apostles, "he there found the plate off which the Son of God had eaten," and having possessed himself of it, he "carried it home, and made use of it to collect the blood which flowed from his side and His other wounds, and this plate is called the Saint Grael." The derivation of this name, we may remark, is not satisfactorily explained, and it has been applied both to the vessel and the blood, the latter understood as the sang-real, sanguis realis, or true blood of Christ. The interest of the tradition lies in the marvellous stories which are related of this vessel, and in the probable fact that an object such as it is described, was sometimes seen in vision, and mistaken by the brave and devout for the material thing it represented. It was believed to be formed of a single emerald, or to have been changed into an emerald in consequence of the Saviour having used it; and one story relates that it was among the presents offered to Solomon by the Queen of Sheba. The legend exists in many interesting forms, and is common to all Europe, but our chief object is to illustrate, not fiction, but the faith of the olden times, on the mysteries of which we are treating. For this purpose an abstract of the story as given in the English version

of the 'Morte d'Arthur,' must suffice, which we shall borrow from an account of the 'Grail' in the 4to edition of the 'Ency. Met.' The writer's authority is the edition of 1634, entitled 'The Most Ancient and Famous History of the Renowned Prince Arthur, King of Britaine' :—

At the institution of the round table, one seat, "the siege perilous," was reserved, we know not why, for the holy vessel. "Afore the time that Sir Galahad (the son of Sir Launcelot) was begotten or born, there came in an hermit unto King Arthur on Whitsunday, as the knights sat at the round table. And when the hermit saw the siege perilous, hee asked the king and all the knights why that siege was voide. King Arthur and all the knights answered, 'There shall never none sit in that siege but one, but if he be destroyed. Then said the hermit, wot yee not what he is? Nay, said King Arthur and all the knights, we wot not who he is that shall sit therein. Then wot I, said the hermit, for he that shall sit in that siege is yet unborn, and ungotten; and this same year, he shall be gotton that shall sit in that siege perilous, and he shall win the sancgreall." (iii. 1.) After this Sir Launcelot rode out upon his adventures, the first of which is the deliverance of a "dolorous ladye, all naked as a needell," from the fairest tower that ever he saw near the bridge of Corbin, who had been in paines many winters "from boiling in scalding water." He then slew a dragon, and was introduced to Sir Pelles, "king of the forrin countrey and high cousin unto Joseph of Arimathy." In this prince's castle after their repast, occurs the first appearance of the Saint Gréal.

"And anon there came in a dove at a window, and in her bill there seemed a little sencer of gold, and therewithal there was such a savour as though all the spicery of the world had been there. And forthwithal there was upon the table all manner of meates and drinkes that they could think upon; and there came a damosell passing faire and young, and she beare a vessell of gold betweene her hands, and thereto the king kneeled devoutly and said his prayers, and so did all that were there. Oh Jesu, said Sir Launcelot, what may this meane? This is, said King Pelles, the richest thing that any man has living. And when this thing goeth about, the round table shall bee broken. And wot yee well, said King Pelles, that this is the holy sancgreall which ye have heere seene." King Pelles, who knew that Sir Galahad, the achiever of the adventure, was destined to spring from Sir Launcelot and his own daughter, the faire dame Elaine, by the aid of a lady, dame Brison, "one of the greatest enchantresses that was at that time in the world living," contrives that Sir Launcelot should occupy his daughter's chamber, under the belief that he was still preserving inviolate his not very legitimate fealty to Queen Guenever. Upon a discovery of his mistake, Sir

Launcelot draws his sword in order to punish the traitress who had deceived him, but the fair lady, dame Elaine, "skipped out of her bed" and kneeled down before him till she obtained pardon, and he quitted her "mildly." Sir Galahad was the fruit of this adventure (iii. 3).

"Sir Bors, the nephew of Sir Launcelot, is soon afterwards indulged with a sight of the Saint Gréal during a visit to the castle of King Pelles. It appears then, as it did before, and as it did on all subsequent occasions, with a dove, a damsel, a savour of spicery, and meats and drinks. Another appearance healed the wounds of Sir Ector and Sir Percivall, which last, as 'a perfect cleane maide,' has a glimmering of the vessell, and of the maiden that beare it (*Ib.* 14). Sir Launcelot himself also, when sorely hurt by a wild boar, and a little out of his wits withal, is found by Elaine, and carried into a chamber, 'whereas was the holy vessell of sancgreall, and by force Sir Launcelot was laid by that holy vessell, and then there came a holy man and uncovered the vessell:' (*Ib.* 18), the consequence was his perfect recovery.

"It was at Camelot on Whitsunday, after the King and Queen had returned from service at the Minster, that "the barons spied on the sieges of the round table all about written with letters of gold, 'Here ought to set he, and he ought to sit here;' and thus they went so long untill they came to the siege perilous, where they found letters newly written of gold that said, 'Foure hundred winters and foure and fifty accomplished, after the passion of our Lord Jesus Christ ought this siege to be fulfilled.' Then they all said, this is a full marvailous thing, and an adventurous. In the name of God, said Sir Launcelot. And then he accounted the tearme of the writing from the birth of our Lord unto that day. It seemeth me, said Sir Launcelot, 'the siege ought to be fulfilled this same day, for this is the Feast of Pentecost, after the hundred and four and fifty yeares; and if it would please all parties, I would that none of these letters were seene this day till hee bee come that ought to achieve this adventure. Then made they for to ordeine a cloth of silk for to cover the letters in the siege perilous.

"The king and his court sat down to dinner, but Sir Kaims the steward reminded him that on that day it was not his custom to sit at meat till he had seen some adventure. An adventure accordingly became necessary, and it was furnished by a huge stone floating in the river, wherein was fast stuck a richly adorned sword, on the pummel of which was inscribed, 'Never shall man take me hence, but onley hee by whom I ought to hang, and he shall be the best knight in the world.' Sir Launcelot declined the trial; Sir Gawain and Sir Percival essayed it in vain. After this they sat down to dinner, when all the doores and windows of the palace shut of them-

selves. In the mean while 'a good old man and an ancient, clothed all in white, brought in an unknown young knight in red arms, without sword or shield, save a scabbard hanging by his side.' We need scarcely add, that this is Sir Galahad, who accordingly takes possession of the siege perilous, whereon was found written, when the cloth was lifted up, 'this is the siege of Sir Galahad the good knight.' Moreover, he draws the sword from the stone, and fits it in his empty scabbard." (*Ib.* 30, 1, 2, 3.)

The commencement of the quest of the Saint Gréal is described in language peculiar to romance, in which the holiest names and circumstances are so mingled with fiction, that were it not for the piety which the same writers plainly evince on other occasions, we should tax them with grievous profaneness. As soon as Sir Galahad unlaced his helmet, Queen Guenever was much struck by his goodly visage, and his likeness to Sir Launcelot; and observed, "'He is, of all parties, come of the best knights of the world, and of the highest lineage. For Sir Launcelot is come but of the eighth degree from our Lord Jesus Christ, and Sir Galahad is of the ninth degree from our Lord Jesus Christ; therefore I dare well say, that they be the greatest gentlemen of all the world.' And then the king and all the estate went home unto Camelot Minster; and so after that they went to supper. And every knight sat in their place as they were beforehand. Then anon they heard cracking and crying of thunder, that them thought the place should all to rive. In the midst of the blast entred a sunbeam, more cleare by seaven times than ever they saw day, and all they were alighted of the grace of the Holy Ghost. Then began every knight to behold other, and either saw other by their seeming fairer than ever they saw other, not for then there was no knight that might speake any word a great while. And so they looked every man on other as they had been dombe."

"Then there entred into the hall the holy Grale covered with white samite (a kind of taffetta, generally adorned with gold); but there was none that might see it, nor who beare it, and there was all the hall fulfilled with good odours; and every knight had such meate and drinke as hee loved best in this world; and when the holy Grale had been borne through the hall, then the holy vessell departed sudenly, that they wist not where it became. Then had they breath to speak, and the king yeelded thanks unto God of his grace that Hee had sent them. Certainely, said King Arthur, wee ought greatly to thanke our Lord Jesu Christ for that Hee hath shewed us this day at the reverence of this high Feast of Pentecost. Now, said Sir Gawaine, we have been served this day of what meates and drinkes we thought on; but one thing beguiled us, we might not see the holy Grale, it was so preciously covered; wherefore I will make a vow, that to-morrow, without any longer abiding, I shall labour in

the quest of the Sancgreall, that I shall hold out a twelve moneth and a day, or more if neede bee, and never shall I returne again unto the Court till I have seene it more openly than it hath beene seene heere. And if I may not speed I shall returne againe, as hee that may not bee against the will of our Lord Jesu Christ. When they of the Round Table heard Sir Gawaine say so, they arose, the most part of them, and avowed the same." (*Ib.* 35.)*

It was the feast of Pentecost,
The giving of the Holy Ghost,
High feast in Camelot was held
Such as befitted days of eld—
There rising from his kingly seat,
His gathered Paladins to greet,
And standing stately as a column,
Spake King Arthur, spake full solemn!
While upon his armour knightly,
Blazed the tapers shining brightly;
And the king recounted gravely,
How his knights did bear them bravely;
Shrinking not from perils duly,
Meeting dangers freely, truly,
When on knightly exploits bound,
Heroes of the Table Round!
But in one thing each did fail,
None could find the Holy Graël.
Did they lack the self-denial,
Needed for that fiercest trial?
Did they fail in living lowly,
Humble, pure of heart, and holy?
Knew they not how the Evangels
Told of visions fair of Angels,
Seen by eyes all free from spot?
They, alas! could see them not!

As they all did silent hearken,
Suddenly the tapers darken—
As they each bent low to listen,
Arthur's harness ceased to glisten:
Shamëd silence fell on all,
Seated in that lofty hall.
Champions hight of Camelot,
Tristam brave, and Launcelot,
Caradoc and bold Brunor,
Helias, Lionel Mador,
Stout Gawain, and Bedivere,
To the monarch answered not,
Thinking of the Holy Graël!
Faint the lights waxed dim and pale!

* The writer is indebted for the poetical version of this part of the legend, which now follows, to a lady who has happily caught the spirit of the old legend, and represented the circumstances of the vision with admirable simplicity and truthfulness. Miss M. I. T., to whom we allude, is author of several sweet pieces that have appeared in 'Household Words;' we may name in particular, 'Winter Violets,' and 'Alice's Posies.'

Lo you! One is standing near!
Lo you! clad in glistering sheen,
Heavenly bright the flowing vesture,
Heavenly calm the stately gesture—
With a cup of emerald green—
Stands an Angel in the hall!
But their shamëd eyes were holden,
No one saw the vision golden;
Only noticed they how dim
Sunk the lights, because of Him.

Said I "No one saw it there?"
Underneath King Arthur's chair,
Sat a little three-years' child,
Playing gay with violets wild.
And he flung his violets under,
And his eyes grew wide with wonder,
And his dimpled fingers pointed,
And his lisping tones disjointed,
Told he saw it.—Soon it faded,
Only little moment stayed it.
It is gone!—the lights burn brighter,
And their breath comes freeer, lighter!
Surely it might them embolden
That for all their eyes were holden,
There was one in Camelot,
Pure from taint of sinful spot,
One who witless all of error,
Knew no doubt and felt no terror.
Told he plain with strange precision
Of the beauty of the vision,
Wondering why they saw it not—
Holding thus his hands on high,
Showed he how the Angel stood,
In the centre bearing up
Full in sight the emerald cup!
Close it stood to all so nigh,
"Ye might touch it an' ye would!"

Back the boy resumes his play,
Arthur turns his head away,
Shamed at soul, and on his cheek
Tears, hot tears, that shame bespeak.
Bright they glitter, brighter far
Than thine hilt's gems, Excalibar!
The feast is o'er—the mirth doth fail,
Low flags the wine-cup's ruddy tide,
The band of knights dispersëd ride
Forth, seeking each the Holy Graël,
Bound on adventures far and wide!
But Arthur lingers near the child,
Who seeks anew his flow'rets wild.

The king (we regret to say) was much displeased at these vows,

for they broke up and dispersed all his chivalry. We can but briefly pursue the tale. Sir Launcelot saw, while half asleep and half awake, a sick knight healed by the Saint Gréal; and having earnestly prayed that he might behold the holy vessel, he was assured that he should find his desire gratified in part. Accordingly he approached a castle guarded by two lions, which he passed unhurt by crossing himself. The doors opened of their own accord, but he reached one chamber which was closed and resisted his attempts; and here occurs the most mystical part of the adventure, a strange compound of the transfiguration of our Lord, and of the Romish fiction of transubstantiation.

The Saint Gréal was in this chamber, which he on his knees entreated might be opened to him; "and with that he saw the chamber doore open, and with that there came out a great clearenesse that the house was as bright as though all the torches of the world had been there. So came he to the chamber doore, and would have entred, and anon a voice said unto him, 'Flee, Sir Launcelot, and enter not, for thou oughtest not to doe it; and if thou enter, thou shalt forethinke it.' Anon he withdrew him backe, and was right heavie in his mind. Then looked hee up in the midest of the chamber, and saw a table of silver, and the holy vessell covered with red samite, and many angels about it; whereof one of them held a candell of waxe burning, and the other held a crosse and the ornaments of the altar. And before the holy vessell he saw a good man clothed like a priest. And it seemed that he was at the sakering of the masse. And it seemed unto Sir Launcelot, that above the priest's hands there were three men, whereof the two put the youngest by likenesse between the priest's hands, and so hee lift it up on high. And it seemed to show so to the people. And then Sir Launcelot marvailed not a little; for him thought that the priest was so greatly charged of the figure, that him seemed that he should have fallen to the ground. And when he saw none about him that would helpe him, then he came to the doore a great pace and said, Faire Father Jesu Christ, nor take it for no sinne, though I helpe the good man which hath great neede of helpe. Right so he entred into the chamber, and came toward the table of silver. And when hee came nigh he felt a breath, that him thought was entermedled with fire, which smote him so sore in the visage, that him thought it all to brent his visage. And therewith he fell to the ground, and had no power to arise" (96).

His presumption was severely visited. He retained his consciousness, but in the following chapter we are told, "how Sir Launcelot had layen twentie foure dayes and as many nights as a dead man, and of other matters." This he understood to be a punishment for the twenty-foure years which he had lived in sin with Queen

Guenever. He was well tended during his swoon by King Pelles, and on his recovery he learned with grief that the faire Elaine was dead.

On Sir Galahad's arrival at the castle of Corbonek he is indulged with a yet more complete mystery than Sir Launcelot. He sees angels, the silver table, the implements of the Passion, a box into which the spear is bleeding, and Joseph the first Bishop of Christendom. This last "took a wapher which was made in the likenesse of bread, and at the lifting up there came a figure in the likenesse of a child, and the visage was as red and as bright as any fire, and smote himselfe into that bread, so that they all saw that the bread was formed of a fleshly man; and then he put it into the holy vessel again." After the celebration of mass, "then looked they and saw a man come out of the holy vessell, that had all the signes of the passion of Jesu Christ bleding all openly (and said), My knights and my servants, and my true children, which be come out of deadly life unto spirituall life, I will now no longer hide mee from you, but yee shall see now a part of my secrets and of my hid things. Now, hold and receive the hye meat which yee have so much desired. Then tooke hee himselfe the holy vessell and came to Sir Galahad, and hee kneeled down, and there he received his Saviour, and so after him received all his fellowes, and they thought it so sweet that it was marvaile to tell. Then hee said, Galahad, sonne, wotest thou what I hold betweene my hands? Nay, said Sir Galahad, but if yee tell mee. This is, said hee, the holy dish wherein I eate the lambe on Shar-Thursday, and now hast thou seene that thou desirest most to see; but yet hast thou not seene it so openly as thou shalt see it in the citie of Sarras in the spirituall place. Therefore thou must go hence and beare with thee this holy vessell. For this night it shall depart from the realme of Logris, that it shall never bee seene more heere, and wotest thou wherefore, for it is not served nor worshipped to his right, by those of this land, for they be turned unto evill living. Therefore I shall disherite them." (*Ib.* 101.)

Sir Galahad accordingly carried away the Saint Gréal and performed several miracles through its virtue. On his passage he was thrown into prison by a tyrant, Estourase, who "was come of the lineage of Paynims;" but the Saint Gréal fed the captive. Estourase died, and Sir Galahad was made king in his place. At the expiration of the year he has another beatific vision, and is summoned to his departure by Joseph of Arimathea, in the likeness of a bishop, who informs the knight how he resembled him in two things, "One is that thou hast seene the Sancgreall; and the other is in that thou hast beene a cleane maiden as I am." "And then sodainly his soul departed unto Jesu Christ, and a great multitude of angels beare his soule up to heaven, that his two fellowes might behold it. Also his

two fellowes saw come from heaven an hand, but they saw not the body; and then it came right to the vessell and tooke it and the speare, and so beare it up to heaven. Sithence was there never no man so hardy for to say that hee had seene the Sancgreal." (*Ib.* 103.)*

The legends of antiquity and the middle ages are generally of this mixed character, partaking in equal measure of religious faith and romance. The history of fiction is blended with the history of religion, and very nearly the same marvels are common to both, which is only, in fact, another way of declaring that all intuition is in one light, though manifested in different degrees of brilliancy. However strange or even ludicrous the form in which many traditions have descended to us, we may generally discover in them a few straggling rays of this eternal light, shining like the last beams of the setting sun through the chinks and crannies of a dwelling that has been long in ruins, and lighting our dubious steps, perhaps, from one heap of rubbish to another, yet everywhere revealing some vestiges of human intelligence. If the ruins of buried cities, and the sooty chambers of the Birs Nimroud have any interest for intelligent men, why, we may ask, should these old stories, which display the earnestness and faith of past generations, be deemed unworthy of serious attention? Only because art and literature have partaken in the decay of religion and become materialized, precisely in the degree that each has been cultivated for the sake of reputation or profit.

The religious visions of the old Catholic Church are too well known to require illustration. In this place, therefore, we shall simply declare our belief of their great value in the study of psychology. Those of the Protestants show a remarkable difference in form, though seen in most cases from the same degree of pious excitement. As a specimen of the latter we shall prefer one of the famous visions of Engelbrecht, which dates in the year 1625. It displays, in a striking manner, the spirit of reform by which these visionaries were agitated, and its chief points are as applicable to the present hour as to the time when it was written. Engelbrecht calls

* In spite of this concluding assertion, says our authority, the saint Gréal reappeared at Genoa in the twelfth century (A.D. 1101), some say as a present from Baldwin, King of Jerusalem; others as having been allotted to the Genoese at the capture of Cæsarea. The Genoese history of this relic is contained in the narrative of Augustin Giustinian, and in the histories of Paolo Interiano and Ubertus Folièta. During the siege of Genoa by the Ghibellines, in 1319, it was mortgaged for 1200 marks of gold, but redeemed eleven years afterwards, and in 1746 a public ordinance prohibited any one from touching it under severe penalties, in some cases that of death. Notwithstanding all this prestige in its favour, it was profanely examined by a committee of the Paris Institute, in 1806, being among the spoils of Italy, and found to be nothing but coloured glass. After the fall of Buonapare, it was restored to Genoa, however. (See 'Nicholson's Journal,' xviii. 97). The fair author of the poetical legend writes, "Did you know that our old English Abbey of Glastonbury, celebrated for the miraculous thorn-tree that blossomed every Christmas morning, had also a relic of immense value, claiming to be the original Saint Grael, and that a warm dispute with Genoa was the consequence? I wonder when it was lost! Very likely when Henry the Eighth so unceremoniously, as he said, turned the rooks out of their nests." The notice will be found in 'William of Malmesbury.'

it his 'Vision of the Three States, Ecclesiastical, Political, and Œconomical':—

"I was lying in bed," he says, "and being perfectly and broad awake, was speaking with God in a believing prayer within my own heart, because I was in great anguish of my heart. Now, while I was thus speaking with God in my heart in a believing prayer, and by means thereof, made joyful by the Holy Ghost; yea, and I received the joy and the power of the Holy Ghost corporally in my heart.

"Upon which a divine flame having sprung up out of my heart, it went into my eyes, by the will and agency of the Holy Ghost, so that my corporal eyes being opened, I saw a bright and shining cloud over me in the chamber, which gave such a light and resplendency to the chamber, as was far superior to any lustre, which a great number of earthly lights would have shed by being brought into it: nay, the chamber was so resplendent as if all the walls of it had been on every side overlaid with the brightest burnished gold.

"And thus also I saw an altar of gold, upon which were three men sitting in white, upon chairs, and fast asleep, with their heads in their hands, poised and reposed upon their elbows. Now, one of these men in white had two swords lying at his feet. Another had a golden rod and a golden book lying at his feet. And the third had a sword and a balance lying at his feet.

"And thus I also saw twelve men more in white, standing upright in the chamber, who divided, and formed themselves into three bands, four and four. Four of them had musical instruments in their hands: one of whom had a lute, another a harp, the third a guitar, and the fourth a violin. But four of them had music books in their hands; and this party or band, being eight in number, formed themselves into a circle in such a manner that each of the four who had instruments in their hands, had one of the other four with the books in their hands at his side; so these eight formed a circle in this order. And in proportion to the extent of this circle, I saw a great, bright, and glittering star, which overspread these eight persons. Hereupon the eight began to sing and to play the 'Te Deum Laudamus.'

'Lord God, we praises bring!
Lord God, we to Thee sing!'

Which doxology they sung and played out in accompaniment, and in concert, from beginning to end. The other four meanwhile divided themselves again into two bands, two and two, and thus they walked (about the chamber) backwards and forwards engaged in conversation, one with another. Two of them were speaking concerning the lamentable and woeful state of things in time, and

the others were speaking concerning the joy of everlasting life. Yet, for all this, the three men kept sitting in the very same sleeping posture upon the altar; and they slept on without being at all awakened by this charming voice of jubilee, expressed by the singing and playing. Now, after these eight men had thus sung and played out this charming doxology, they vanished out of my sight, the star was removed, and the four other men retreated likewise. But the three first men remained sitting upon the altar, and slept on without intermission.

"But the twelve men and the star being withdrawn and gone, an holy angel then came flying out of the bright and shining cloud. He was clothed with a long white robe, which he had girded about him pretty high, in manner of a person in his travels, so that the robe might not trail about and encumber his feet, and that he might be able to advance with a more expeditious and easy pace. This angel had a golden key in his right hand, and a chain of gold hanging upon his arm, and in his left hand he had a golden stick or wand. Thus, then, having swiftly passed along to the altar, and laid the key and the chain upon the altar, he took the stick into both his hands, and with it struck one of the three first men—him who had the two swords lying at his feet—such a violent blow on the head, that he fell down from the altar to the ground, which made so loud a noise that the other two were awaked by it, and cast their eyes round about on every side. However, the angel did not smite them to the ground, but they kept sitting, as they had done, on their chairs. Whereupon, also, the angel, laying his stick likewise upon the altar, raised the man up again whom he had felled to the ground, and reseated him on his chair upon the altar, putting the two swords into his hands, and saying to him, 'judge aright.' Likewise he proceeded to put the golden rod into the one, and the golden book into the other hand of the second, and said to him too, 'judge aright.' Thereupon, also putting the sword into the one hand, and the balance into the other of the third, he then said to him also, 'judge aright.' To which he farther superadded as follows:—Antichrist has reigned in you long enough—Christ will also now at length rule and reign in you. Thus then did the three men sit, and hold these their ensigns or instruments quite fast in their hands, looking intently upon the angel. Upon which the angel said to the three men, you have no occasion to look so hard upon me, but rather turn ye your eyes to Him who sent me; and do ye make use of your ensigns to the purposes for which they were given you. Be not slothful with them, neither do ye fall asleep again, lest ye should let your instruments drop out of your hands again. For, should He come, who hath sent me, and find you sleeping, so as again to let your instruments drop out of your hands, he will smite and hurl you

into the abyss of hell. Therefore, let this be a warning to you, and do ye make use of your instruments to the purposes for which they were given you. Now, the angel having made an end of this declaration, took his flight back again into the cloud, carrying along with him the stick or wand, in token of his having executed a good work with it. But the key and the chain he left where they were, in token, that with them likewise should a good work be executed at some future time. Yet did the three men still keep their seats as they were before, upon the altar, holding their instruments fast in their hands, and casting a bright and vivid look everywhere around them, like men that were now, in very deed, alive. They also looked hard at me, which I very much wondered at, thinking with myself what could be the meaning of it. And I considered thus with myself. The twelve men in white are gone again; the star is gone; the angel is gone; and yet these three still remain upon their seats, as they were sitting here at first!

"Now, whilst I was thus engaged in wonder, another angel came flying out of the bright shining cloud, who was clothed in a long white robe. This was so beautiful, that it looked as if it was embroidered with pearls and crowns of gold, interspersed like a group of little crowns of gold, which, upon the white robe, were all around beset with pearls. And where there were no crowns of gold, there the embroidery was made with pearls, disposed and dispersed over all the robe throughout. This was a garment beyond all measure, glorious, beauteous, and resplendent to behold; yet, had not this angel girt himself up like the former angel, but this robe of his had such a long flowing train as to intercept the sight of his feet from me. Moreover, with a slow and solemn pace he advanced towards the altar, upon the pavement, as soon as ever he was alighted upon it: and verily this pavement was likewise as beautiful and bright as if it had been overlaid with the most resplendent burnished gold. And when the angel was come up to the altar, he said nothing to the three men, but taking the key and the chain, came to my bedside, and laid them upon the bed before me, asking me, whether then I knew the meaning of these wonders which I had there seen, and even yet saw? Then I said to him, No; I do not know it. The angel made answer—because thou dost not know this—God hath sent me to thee, to reveal the meaning of all thou yet seest, and hast seen. Thus did the angel proceed to explain the vision to me, expounding in a spiritual manner, according to God's Word, everything which I had there seen, and which I yet saw corporeally."

Much of the above, as the reader may have discovered by this time, is somewhat prosy in the relation, but the "spiritual exposition" is so extremely distressing in this particular, that a bare allusion to it will be sufficient. In brief, the first sleeping figure who was

stricken down by the angel, and whose fall awoke the others, represented the ecclesiastical state. The essential points in the vision itself are worth scanning, for they are distinctly prophetic. The church has fallen, and is reseated in its chair. Very graphic is the picture of all three "estates" keeping a bright look out after this event, and the admonition that they make use of the powers entrusted to them, "lest they be cast into the abyss of hell." This, however, is only the text to the homily that is read to the persons represented; and considering his vehement efforts to keep them awake, we really cannot share in the wonder of the simple Engelbrecht, that they should "look hard" upon him. Most of these simple visionaries, indeed, provoked the civil or ecclesiastical authorities to persecute them. It was so with Bœhmen, and speaking generally, with all the seers of Protestantism. The greater freedom of individuals, especially in religion, the higher devotion of the public servants to their functions, the progress and happiness of the race, have been the cry of each, and too often it has degenerated to fanaticism. In this we observe a marked difference between the visionaries of the Catholic and Reformed churches, which it must suffice to indicate thus briefly, as a more particular notice would be almost impracticable apart from a history of religion.

But the most remarkable visions on record, after the prophets and other instances in Scripture, are those of Emanuel Swedenborg, whose early experience has been noted at the commencement of this article. It is to his statements that we must revert for an explanation, both of the traditions of romance, and the experiences of religious enthusiasts, indeed for the laws of vision as a psychological phenomenon in all ages. There is no other example in ancient or modern history to which we may turn for a record at once so faithful and valuable of experience in the psychological life, and this, whether we consider the long duration, the unbroken continuance, or the varied character of his experience. The esteem in which any claim whatever of this kind may deserve to be held is a question by itself, which we do not here pretend to discuss. We simply affirm, whatever this kind of psychological experience may be worth, that the history of mind presents us with no case, in all respects, so remarkable as that of Swedenborg. We have already seen what he has placed on record with regard to his dreams, and how difficult he found it to believe they were caused by spirits with whom he afterwards conversed, as he repeatedly and solemnly declares, in open vision. In the same curious pages (his 'Spiritual Diary') we find repeated observation on the several degrees and forms of this phenomenon, the sum of which is, that he observed "four kinds of vision," as he terms these differences. The first of the four he describes as a vision in sleep with the sense of perfect wakefulness, which may be the

Somnium or proper dream of the ancients, noticed in our preceding article. The second kind he describes as a vision in perfect wakefulness, but with the eyes closed, which is that, we are inclined to believe, of the higher clairvoyance. The third kind is a vision of representative objects manifested to the eye, which, however, sees them by introversion, or internally. The fourth kind is really the life of the spirit when separated from the body, and using every sense as in perfect bodily wakefulness. In this psychological condition, Swedenborg declares that he lived with spirits, precisely *as* a spirit, with this difference only from the state of departed men, that he could return into his body, and still act through the material organs in this world. It is with reference to this extraordinary faculty that he has sometimes called his twenty-seven years' experience a "miracle of miracles."

In the second kind of vision, interior representations and writings appear as in clear light, and the seer is capable of walking from place to place without recourse to outward observation. This phenomenon is described, in Scripture language, as being "led of the spirit," or "conveyed away by the spirit," and such, apparently, were many visions of the old prophets, an abstract of whose experience we have given in the earlier part of this article. The transference to the world of spirits, which marks the fourth class described by Swedenborg, is altogether a distinct state; resembling in some of its physiological conditions the ecstatic visions of the Brahmin Yogis, produced by mortification and solitude, yet very different in its results. In the brahminical vision the body lies insensible, and it requires no ordinary nourishment; the imagination is fixed, the reason is quiescent, the passions are subdued, and the eye by its inward vision contemplates what is called in the 'Upanishad,' the pure light [see extract at the end of MESMERISM]. Such is the state of clairvoyance or true vision according to the philosophy of the Hindoos, and the laws of Menu afford instruction in the method of promoting the psychological condition necessary to it. In the Brahmins it is an hereditary gift. In all cases it is understood to be a strictly philosophical process, and the ether contained in the heart or in the viscera is supposed to be the medium of vision. For this reason, the Hesychiasts of Mount Athos sat like statues, intently regarding their own navels. These contemplative visions, we may remark in passing, are the same that Bœhmen illustrates in his 'Divine Vision and Contemplation,' and that Molinos and the Quietists have endeavoured to reach, not, indeed, by the methods of the Indian sages, but by a strictly religious discipline, for the nature of which we may refer to the 'Spiritual Guide.'

The remarkable feature in Swedenborg's visions, and that in which they contrast with the contemplative visions of the Eastern races, is

the rational illumination by which they are characterized. We are speaking strictly of a phenomenon of mind, without regard to the doctrines of its subject. The illumination of the sevenfold nature or kingdom of Brahma was not unknown to him experimentally, for in the first of his spiritual developments ('Arcana Cœlestia,' 168 sqq.) he relates his experience of the process of death, and names the "celestial angels" who occupy (he says) the region of the heart in dying persons. A comparison of what he relates elsewhere concerning the celestial respiration (A.C. 3883-3896), will show at once that the body must be deprived nearly of all life in this state, for unless the respiration corresponds, the *celestial* light cannot be seen. But in the same passages Swedenborg names the spiritual angels in reference to the head, and remarks a difference of three pulses in the respiration; according to which the *spiritual* light may be seen in a physical condition much nearer the ordinary state of wakefulness. This agrees with certain facts that we have observed in clairvoyance, when the sleeper has fallen into a still deeper trance and apparently ceased to breathe. In such cases the external activity has always been retained in the first sleep, and yet visions have been described; but it has ceased in the second sleep, and the visions then seen could only be related on returning to the more active state. The deeper sleep is also invariably marked by a purer benevolence, according to the distinction we have already denoted by the terms celestial and spiritual. The same distinction, under different terms and symbols, is common to all ages and systems of spiritual philosophy. We discern it in the vision of Dante, whose spiritual guide is Virgil, but the celestial partner of his life Beatrice; the whole construction of the poem, and the psychological experience developed in it, having reference to these distinct states of the psychological life.*

[E. R.]

VISIONS OF THE DYING.

Are the dying always clairvoyant? The reader of the Iliad is aware how the poet has made his expiring heroes utter predictions against their enemies. The same thing is common to the poetry and romance of other nations. It is a part of the truth of nature to which Shakspeare was so sensitively alive. The patriarchs of Scripture, likewise, utter predictions on their death-bed. Ennemoser has a few words on this subject. "When Calanus ascended the burning funeral pile, and Alexander asked him if he were in need of anything, he replied, 'Nothing! The day after to-morrow I shall see you,' which was verified by subsequent events. Posidonius mentions a

* The writer feels indebted to his friend Dr. Coltelli, late of Bologna, and now an exile of Italian freedom, for much interesting conversation on the meaning and experience of his great countryman. His elucidation, it is hoped, will, in due time, be submitted to public favour.

dying Rhodian, who named six persons, one after the other, in the order in which they were to die. Plutarch draws the following conclusion:—'It is not probable that in death the soul gains new powers which it was not before possessed of when the heart was confined with the chains of the body; but it is much more probable that these powers were always in being, though dimmed and clogged by the body; and the soul is only then able to practise them when the corporeal bonds are loosened, and the drooping limbs and stagnating juices no longer oppress it.' Aretæus uses almost the same words:—'Until the soul is set free, it works within the body, obscured by vapours and clay.' Modern examples may be met with in Werner, 'Symbolik der Sprache.' Older ones are collected by Sauvages, 'Nosologia Methodica,' to. iv.; Quellonalz, 'De Divinationibus Medicis,' Freiburg, 1723; Janites, 'Dissertatio de Somnis Medicis,' Argentinati, 1720; and particularly by M. Alberti, 'Dissertat. de Vaticiniis Ægrotorum,' Halæ., 1724."

Colquhoun (Hist. of Magic, vol. ii., p. 217), suggests that the dying "sometimes go off in a kind of magnetic trance." This is unquestionable; but for "sometimes" we should be inclined to read "always," though the signs may not be outwardly visible. The instance with which he supports his opinion may be cited as a good example of this well-known occurrence. It is related by Winslow (On 'Suicide,' p. 103), "We recollect," he says, "attending the case of a young lady labouring under a disease which produced extreme mental and physical suffering, who exhibited, a short period before her death, some singular phenomena. This lady had not been seen to smile, or to show any indication of freedom from pain for some weeks prior to dissolution. Two hours before she died, the symptoms became suddenly altered in character. Every sign of pain vanished; her limbs, from being subject to violent spasmodic contractions, became natural in their appearance; her face, which had been distorted, was calm and tranquil. All her friends supposed that the crisis of the disease had arrived, and that it had taken a favourable turn; and delight and joy were manifested by all who were allowed access to her chamber, and who were made acquainted with the change which had taken place. She conversed most freely, and smiled as if in a happy condition. We must confess that the case puzzled us, and that we were, for a short time, induced to entertain sanguine hopes of her ultimate recovery. But, alas, how fragile were all our best hopes. For two hours we sat by the bed, watching the patient's countenance with great anxiety. Every unfavourable indication had vanished; her face was illuminated by the sweetest smile that ever played on the human countenance. During the conversation we had with her, she gave a slight start, and said, in a low tone of great earnestness, '*Did you see that?*' Her face

became suddenly altered, an expression of deep anguish fixed itself upon her features, and her eyes became more than ordinarily brilliant. We replied, 'What?' She answered, '*Oh, you must have seen it. How terrible it looked as it glided over the bed. Again I see it!*' she vociferated, with an unearthly scream. '*I am ready!*' and without a groan her spirit took its flight."

The possible clairvoyance of the dying borrows additional probability from the experience of drowning persons who have been restored to life. There are many such cases on record, and all agree in attesting the prodigious activity of the memory, the new consciousness that seems to be awakened, and the tranquillity into which they pass. The case of Dr. Adam Clarke, related in his 'Life,' is well known, and the citation of a few words from his dialogue with Dr. Lettsom will be sufficient:—"At first, I thought I saw the bottom clearly, and then felt neither apprehension nor pain; on the contrary, I felt as if I had been in the most delightful situation—my mind was tranquil and uncommonly happy. I felt as if in Paradise, and yet I do not recollect that I saw any person; the impression of happiness seemed not to be derived from anything around me, but from the state of my mind. And yet I had a general apprehension of pleasing objects; and I cannot recollect that anything appeared defined, nor did my eye take in any object, only I had a general impression of a green colour, as of fields or gardens." A relation equally interesting is contained in the 'Autobiography of Sir John Barrow'—the occurrence happened to Admiral Beaufort in 1825, and is described by him in a letter to Dr. Wollaston, with much minuteness. The passage most to our purpose is the following:—"From the moment all exertions had ceased—which I imagine was the immediate consequence of complete suffocation—a calm feeling of the most perfect tranquillity superseded the previous tumultuous sensations—it might be called apathy, certainly not resignation, for drowning no longer appeared to be an evil—I no longer thought of being rescued, nor was I in any bodily pain. On the contrary, my sensations were now of rather a pleasurable cast, partaking of that dull but contented sort of feeling which precedes the sleep produced by fatigue. Though the senses were thus deadened, not so the mind—*its activity seemed to be invigorated, in a ratio which defies all description*—for thought rose after thought with a rapidity of succession that is not only indescribable but probably inconceivable by any one who has not himself been in a similar situation. The course of those thoughts I can even now, in a great measure, retrace—the event which had just taken place—the awkwardness that had produced it—the bustle it must have occasioned (for I had observed two persons jump from the chain)—the effect it would have on a most affectionate father—the manner in which he would disclose it

to the rest of the family—and a thousand other circumstances minutely associated with home, were the first series of reflections that occurred. They took then a wider range—our last cruise—a former voyage and shipwreck—my school—the progress I had made there, and the time I had misspent—and even all my boyish pursuits and adventures. Thus travelling backwards, every past incident of my life seemed to glance across my recollection in retrograde succession; not, however, in mere outline, as here stated, but the picture filled up with every minute and collateral feature; in short, the whole period of my existence seemed to be placed before me in a kind of panoramic review, and each act of it seemed to be accompanied by a consciousness of right or wrong, or by some reflection on its cause or its consequences; indeed many trifling events which had been long forgotten then crowded into my imagination, and with the character of recent familiarity." The writer of this narrative then speculates on "the almost infinite power of memory with which we may awaken in another world, and be compelled to contemplate our past lives," and observes that the time occupied by this "deluge of ideas" could not have exceeded two minutes from the moment of suffocation.

In a brief criticism of the relation by Dr. Adam Clarke, Dendy ridicules the idea that animation was "totally suspended," because, he says, "*consciousness* would have been suspended also" (p. 392). He seems to be unaware of the *interior* consciousness, and of the fact that "baptism unto death" was really a drowning process, initiatory to the clairvoyance of the spiritual life. Philosophy is verily most unchristian in our day! Animation in the true sense cannot indeed be totally suspended, but the blood may cease to circulate through the lungs, and the common functions of the body be held in abeyance without annihilation. Consciousness, identity, humanity, are attributes of the spirit, and only of the body as the form or receptacle of the spirit. A Christian philosopher should, at least, know that the life is "more than meat."

[E. R.]

TRANCE AND CATALEPSY.

Visions in trance may be classed with those of dying persons, but they are more prolonged and associated with the symptoms of catalepsy. The body is still sustained by a feeble influx of life, but it exhibits no symptoms of sensibility or volition; the patient is supposed to be dead, and may even be buried without discovering the truth. We shall not, however, attempt a minute pourtrayal of this singular physiological condition, preferring the finished picture of Mr. Dendy, a professional eye-witness of the circumstances he de-

scribes. Having more than once alluded to this accomplished writer in less favourable terms, we cannot borrow the following graphic passages from his 'Philosophy of Mystery' without acknowledging the peculiar value of that work, which combines extensive learning and literary skill with a high degree of poetic fancy.

In some cataleptic patients, he says, "the rosy colour of the lips and cheeks will not fade; in others, they are pale and bloodless—the body becomes cold as marble, the pulse often imperceptible, and the vapour of breathing on a polished surface alone distinguishes the still living being from the perfect work of the sculptor. I have, however, had patients who were rosy when they fell asleep, but became pale about the end of the second day.

"Girls often smile sweetly in full catalepsy, but the countenance will become anxious as waking approaches; and this must ever excite suspicion. The body indeed is, to the external world, *dead;* for although the cataleptic will often swallow food, while all the other muscles are in spasm, this may, I believe *does*, depend on mere *irritability*, by which, as I before told you, the brain is first excited, and then directs a movement without the mind's feeling. Catalepsy is so peculiar to young females of extreme sensibility, that it may be considered an intense *hysteria*, depending on certain *sympathies*, or resulting from sudden or powerful influences on the passions. The form of catalepsy marked by *hysteria* is least dangerous, but it is very stubborn. Probably this is the form so common in Germany.

"Previous to the *cataleptic acme* girls are often maniacally violent, and will then suddenly regain their temper and their reason. They will sit and play with their fingers in a sullen mood, and the power of motion and speech, and other acts of volition, may be alternately impaired or lost. In some, the sleep has been preceded by fits of lethargy, by lassitude, and inaptitude to exertion, and perhaps a propensity to sleep-walking. The decided state of catalepsy has begun in an epileptic convulsion. In all, I think, I have seen combined with this disorder, irregular determination of blood; in one case, where the taste and smell were gone for four or five months, the climax was suicide by arsenic.

"The countenance is almost always placid in cataleptic sleep—the eyes being turned up, the pupils dilated, but the eyelids closed. If the fit be the result of *sudden* fright, the features will remain as they were at that moment—the eyelid fixed, but the pupil usually sensible. The joints and muscles are pliable, and may be moulded to any form, but they remain in that position as rigidly fixed as the limbs of a lay figure, or the *anchylosed* joints of the self-torturing fakir—insensible to all stimuli, beating, tickling, or pricking.

"I have seen patients lapse into a state of catalepsy, *in a moment*, without a struggle. I remember, during one of my visits to the

asylum in Hoxton, a maniac, who often, in the midst of his occupation, became instantaneously *a statue*—leaning a little forward, one arm lifted up, and the index finger pointed as at some interesting object; the eye staring and ghastly, and the whole expression as of one wrapt in an ecstacy of thought or vision.

"The waking from a trance, like the recovery from the *asphyxia* of drowning, is painful. It is attended with a struggle, and the hand is almost invariably placed firmly *over the heart*, as if its actions were a painful effort to overcome congestion.

"In some cases, indeed, a purple hue will suddenly suffuse the cataleptic body, the limbs are then extremely rigid, but become pliant when the healthy tint is restored.

"The sensation in the brain of the cataleptic, as of those recovering from drowning, resembles the pricking of needles, the circulation soon becoming accelerated. Hunger is usually intense when the patient awakes. The usual duration of catalepsy is from twenty to forty hours. The return of volition is commonly marked by perspiration; this premonitory sign is often followed by a piercing shriek, as in the case of night-mare, and, indeed, in a slight degree, of an infant's cry as soon as it is born.

"It has appeared to me that the cataleptic is marked by *extremes* of feeling and disposition. The sensibility either being too dull for the feeling of joy, or so intensely excited by pleasure, as to approach the confine of delirium. One of my patients, in particular, who was an eighty-hour sleeper, endured a metamorphosis from religious enthusiasm to the theatrical mania. Her Bible was discarded for romances and play-books, and even the most licentious volumes."

On considering this relation, the question occurs, what these external signs really indicate? Our medical authority offers no solution of the difficulty, but sends us straight to the madhouse for a repletion of similar marvels. Curious to relate, the connection between insanity and certain states of ecstacy was also noted by the ancients, as proved by the use of the word *mania* in the Greek tongue, and its correlative *rabbi* in the Hebrew; whence *rabies* in the Latin, and *rabid* in English. It is difficult to say what this really proves, unless we enter broadly on psychological doctrine. Insanity is another mode of perception, most often lamentable or dangerous, yet not without its flashes of reason or intuitions of strange brilliancy. Ennemoser, quoting from Petetin, Pinel, Keiser, and others, on this subject observes the same fact, and says, not without some show of reason, "The language of the soul in such cases is that of inspiration, and frequently allegorical. In asylums it is not unfrequently the case, that songs in perfect metre, and the most elegant language, proceed from entirely uneducated persons. Tasso was most poetic in his wildest fits of madness; just so Lucretius; and Babo is said to

have written his last poems when in violent delirium." In fact, the well-known phenomenon of delirium in cases of brain fever partakes of the same character. The intellect is invaded by a power beyond the control of the ordinary volition, and what is this power? To pronounce upon it as no more than a diseased condition of the organization, is to treat the highest intellect itself as a form of disease. Madness in the brain resembles a storm in the atmosphere, the darkness being intersected by flashes of light, the beauty of which must dazzle while it makes the heart sick. It is the human reason in conflict, apparently, with the superhuman. The bonds which gird up the intellect are relaxed, and our poor spoiled nature is carried away as in a whirlwind of fire.

The trance, however, is often a gentle sleep with visions of happiness, or prophetic intuitions seen in the same light. As an example, we may cite the relation of Paranzin, the sister of Montezuma, king of Mexico, which is copied from 'Clavigero's History,' by Menzel and Ennemoser. This princess having apparently died, surprised her brother by returning to the world, to whom she communicated the following vision and prophecy :—"In my death-state, I found myself placed in the centre of a great plain, which extended farther than I could see. In the middle I saw a road, which at some distance separated into several footpaths. On one side a torrent flowed with a terrible noise. I was about to swim across, when I perceived a beautiful youth clothed in a snow-white shining garment, who took me by the hand and said, 'Hold, the time is not yet come, God loves you, although you know it not.' He then led me along the river bank, where I saw a number of human skulls and bones, and heard lamentations. On the river I saw some great ships filled with men of a foreign colour, and in foreign dresses. They were handsome, and had beards, helmets, and banners. 'It is God's will,' said the youth, 'that you should live and be a witness of the great changes to come over this kingdom. The lamentations arise from your ancestors, who are expiating their sins. Those in the ships will by their arms become masters of this kingdom; with them will come the knowledge of the only true God. At the end of the war, when that path which cleanses from all sins shall have become known, you are to receive it first, and by your example incite others to the same.' After this speech the youth vanished, and I found myself alive. I pushed aside the stone of the sepulchre in which I had been placed, and was once more among men. The princess, it is said, lived many years in retirement. She was the first who was baptized at Tlatlalolko, in 1524."

Aubrey relates two cases of vision in the trance, one in which a young girl predicted the death of her mother; and a second in which a gentleman described his vision of the future death of King Charles

II. (Miscell., pp. 182-3). The latter occurred after an apoplectic fit, and we observe in our extract from Dendy, not only that the cataleptic patient "almost invariably" places the hand over the heart when awaking, but that "in some cases a purple hue will suddenly suffuse the cataleptic body." (See above). The inference, we think, is obvious, that the dark blood in such cases has forced a passage from the right auricle into the left, through the foramen ovale, the respiration at the same moment being suspended. Such is the physiological change that takes place, but what it portends in psychology is too great a subject to enter upon. We may remark, however, that the consciousness to all appearance becomes receptive of other objects. The transference (if such a term is correct) of the senses, to the pit of the stomach, or the ends of the fingers and toes, was even observed by Petetin; in a word, there is reason to believe that the soul enters into fresh relations of the spiritual life, for the very reason that its environment in the physical world is no longer the same. When the roseate hue of the cataleptic patient is not changed, the trance cannot be so deep, for it proves that the red blood circulates more freely, and by consequence, that the equilibrium between the spiritual and natural life is still strongly maintained.

[E. R.]

PART V.

WONDERS OF DIVINATION.

DIVINATION.

A BELIEF in the existence of Divination, or the art of foretelling events, however variously manifested, appears to be, except among Christians, coextensive with a belief in the Divinity, from which it derives its name. On this account, the Stoics considered the two propositions inseparable. *Sunt dî; ergo est Divinatio.* The fallacy of this conclusion is finely demonstrated by Cicero, whose second book on this intricate subject is of insurpassable value, in exposing the knavery and absurdity of pretenders to supernatural knowledge. The connection of the greatest of truths with the most shameless of impostures, can only be accounted for by the progress of tradition. That, in the infancy of creation, the intercourse between the Creator and his works would be more immediate than afterwards, is a pro-

bable supposition, even if it were not expressly confirmed by the testimony of sacred history. The decreasing necessities and advancing sins of a world approaching to maturity, hastened the period when, according to the mythologists, Astræa fled to heaven, or when, in the expressive language of inspiration, the Spirit of God would no longer strive with man. That, in the primitive ages, some means of communication between God and man, with which we are now unacquainted, existed, appears from the history of Cain and Abel; and the same circumstance instructs us, that these means were connected with sacrifice, an extensive source of divination in later ages. After the degeneracy of mankind had banished those real tokens of the divine interest with which they had been originally favoured, they no less endeavoured to obtain counsel and information by the same external observances; but, finding them no longer efficient, they invented a multitude of superstitious ceremonies, which, in the progress of religious corruption, and beneath the influence of idolatry, became the hydra divination. On the supposition of this traditional origin, and on no other, can we account for the minute resemblance which we discover between methods of divination, utterly untraceable to natural reason, but prevalent in the most distant regions of the globe; and the acknowledged antiquity and universality of this pretended art, renders it impossible to assign its origin to any period below the immediate influence of primeval tradition. *Vetus opinio est* (says Cicero, in the opening of his treatise *de Divinatione*) *jam usque ab heroicis ducta temporibus, eaque et populi Romani et omnium gentium firmata consensu, versari quandam inter homines* divinationem, *quam Græci μαντικὴν appellant, id est præsensionem, et scientiam rerum futurarum.* By the heroic times we know that the ancients understood a period antecedent to all historical records; and indeed the fable in which the origin of divination is involved, would sufficiently prove its very high antiquity. Prometheus, in the play of that title by Æschylus (474), lays claim to the invention of various kinds of divination, viz., oneirocriticks, or the interpretation of dreams; omens derived from sounds; (κληδόνας τε δυσκρίτους, an expression of somewhat ambiguous signification;) augury, or the observation of birds; extispicy, the observation of entrails; symbolomancy, divination by objects occurring on the road; and pyromancy, by which conjectures were made from the motions of the sacrificial flame. Divination, therefore, as a regular and systematic science, had existence long before any probable Grecian history. Prometheus, according to Servius (*ad Virg. Ecl.* vi. 42), instructed the Assyrians in astrology; and the Assyrians are generally regarded in classical antiquity as the great masters and authors of the occult sciences. As Assyria was among the countries which were first peopled, this general testimony is an addi-

tional argument in favour of the hypothesis, that the art of divination has descended from primitive tradition; and it is remarkable, that the first instance supposed to be mentioned in Scripture of this superstitious usage, respects the images of Laban, who was a native of Padan Aram, a district bordering on that country.

Divination is distributed by most authors on the subject into natural and artificial; the former of these is only granted to individuals especially favoured by the Deity, and consists in express revelations, prophetical powers, and significant dreams. Artificial divination is attainable by all possessed of diligence and patience, to say nothing of a little credulity. It consists in the careful observation of external phenomena, which possess mysterious sympathies with future or occult events; and, as such connections pervade the whole frame of nature, hence naturally arise those ingenious varieties, astrology, aeromancy, meteoromancy, pyromancy, hydromancy, geomancy, chiromancy, rhabdomancy, physiognomancy, necromancy, and ten thousand others, alike imposing, profound, and veritable. Although all the most usual methods of artificial divination are, doubtless, of very high antiquity, and the greater part were, probably, invented before any very extensive dispersion of mankind had taken place, peculiarities of situation had certainly some influence on their several cultivation. The Assyrians, Egyptians, and Ethiopians, on account of their clear sky and level country, were always attached to astrology; to the latter, indeed, but without any probability, Lucian ascribes the discovery of the art. ('De Astrolog.' ch. iii.) In Etruria, the frequency of sacrifice and the temperament of the air, gave popularity to extispicy and meteoromancy. In Egypt, a belief in oracular dreams had prevailed at an early period, as we find from the readiness with which the butler and baker of Pharaoh disclosed their dreams to Joseph; and the existence of a kind of scyphomancy, or divination with a cup, is supposed to be alluded to in Genesis xliv. 5, but the passage will admit of various senses. In the time of Herodotus, individuals were not allowed to exercise the art of divination in Egypt; all knowledge of this kind was to be sought from the public oracles (ii. 83). Phœnicia was particularly fruitful in superstitions of this, as of every other nature. On this account we meet with a great variety of terms in Scripture, the precise import of which it is not easy to assign. The general term נָחַשׁ, which the LXX render by the verb *οἰωνίζω*, and the Vulgate by *auguror*, probably refers to a mode of divining by serpents, the ophiomancy of the Greeks, or that mentioned by Ostanes in Pliny ('Hist. Nat.' xxx. 2), effected by basins; נְחֹשֶׁת equally signifying a "serpent" and "brass." מְעוֹנְנִים, *ὀρνιθοσκόποι*, LXX, *somnia observantes*, Vulgate, either from עִין "an eye," and may therefore mean any kind of ob-

servers; or from עָנָה, "to answer," and may therefore express the consulters or retailers of oracles. קֹסְמִים is a word of which no satisfactory explanation has been given. Perhaps it is simply generic. מְנַשְּׁפִים is rendered *malefici*, *φάρμακοι*; they were, perhaps, pretenders to magic rather than to divination. חוֹבֵר חָבֶר, "the enchanter," is, perhaps, to be referred to the same class, although some regard him as an astrologer. Necromancy and rhabdomancy are also prohibited in Scripture; this latter mode of exploring futurity is probably the same with lots, which, perhaps, originally were nothing more than small sticks; such a species of divination existed among the Scythians and among the Teutonic nations; and the "mingling of arrows" mentioned by Ezekiel xxi. 21 (for so most critics understand the passage), as practised by the king of Babylon, was a ceremony of the same kind. On this subject Archbishop Newcome observes, "Seven divining arrows were kept in the temple of Mecca; but generally, in divination, the idolatrous Arabs made use of three only. On one was written, 'My lord hath commanded me;' on another, 'My lord hath forbidden me;' and the third was blank. If the first was drawn, they looked upon it as an approbation of the enterprise in question; if the second, they made a contrary conclusion; but if the third happened to be drawn, they mixed them, and drew over again, till a decisive answer was given by one of the others." Jerome's observation on the same passage is not very dissimilar: "They wrote on several arrows the names of the cities they intended to assault, and then, putting them all together promiscuously in a quiver, they drew them out thence as lots are drawn; and that city whose name was written on the arrow first drawn, was the city they first made war upon."

From the East the visionary science of divination passed into Europe. The imaginative character of the Greeks easily procured it their welcome and respect, particularly in the province of Elis, where it was most especially cultivated in the families of the Iamidæ and the Clytidæ. But the Greeks were inquisitive as well as enthusiastic, and their statesmen and generals who countenanced divination for its supposed political advancements, were ready to dispute its pretensions whenever these advantages appeared opposed to it. It seems, however, to have been more fortunate with the philosophers; a circumstance only explicable by the supposed connection of this doctrine with that of the existence of the gods, a point which few were willing to surrender. It was, however, consistently opposed by Epicurus, and openly attacked by Anaxagoras, Xenophanes of Colophon, and Democritus.

No nation ever attained a greater celebrity in the arts of divination than Etruria. But although their discipline was manifestly derived

from the East, they pretended to style themselves the authors of the science, or, at least, its first recipients from the gods. The means by which they obtained so perfect an acquaintance with this mysterious branch of knowledge were altogether worthy of the subject. An Etrurian ploughman, happening to drive his share somewhat deeper than usual, was surprised by the sudden appearance of a boy from beneath the ground. The worthy rustic alarmed the neighbours, and, in consequence, all Etruria resorted to the spot and learned from the lips of the subterraneous stranger, who was no other than a god, named Tages, the doctrines of divination, which were carefully committed to writing. The absurdity of this story is ridiculed by Cicero, who blames himself for undertaking the refutation of anything so manifestly preposterous. (*De Div.* ii. 23.) Whatever credit it might receive from the Romans in general, the system of which this ridiculous legend was the professed origin and basis was diligently cultivated at Rome, where diviners from Etruria were in the highest estimation, and whence youths of the first families were sent to the Etrurian nations to imbibe the rudiments of their discipline.

It is not improbable that the Etrurians, in order to establish this presumption of originality, purposely altered and invented many of the ceremonies for which they were indebted to the Lydians, or other nations. Their method of taking the auspices was directly contrary to that of the Greeks, and their auguries had frequently opposite interpretations to those received among the nations of Celtic origin; from which circumstances Cicero takes occasion to confute the whole theory of augury. (*De Div.* ii. *passim.*) The superstitions in use amongst ourselves, and those nations with which we are best acquainted, are of a mixed nature, partaking of the practices of their and our Scythian, Celtic, and Teutonic ancestors, and of those introduced by the universal influence of Rome, the great conservatrix of Etrurian mysteries.

The belief in natural divination, as it is termed, is no less general than that in artificial, and is, most probably, referable to the same traditional origin. It is from this branch of the subject that the term μαντική, whereby the Greeks expressed divination in general, is derived; a μαίνω, *furo*. (Plat. *in Phædro.*) The persons affected with visions or oracular intelligence became suddenly distracted, and uttered the dictates of the inspiring power in obscure and incoherent language. The period of approaching death, in particular, was regarded as especially favourable to these prophetical ecstasies; and this opinion has been advocated by many persons of cultivated abilities. Nothing, certainly, in favour of it is to be concluded from the circumstance of Jacob's prediction on his deathbed concerning the fortunes of his posterity, or from Isaac's declaration under the

same circumstances; sacred writ, if thus distorted, might be made to prove the present ordinary influence of a prophetical spirit. These early events, however, may not have been without effect on the heathen nations, among whom this belief has extensively prevailed. Even at the approach of violent death, the spirit of prophecy was supposed to be active, and thus Patroclus beneath the spear of Hector foretells the ruin of his foe, which Hector himself, afterward, retorts on Achilles. The existence of natural divination is still matter of implicit faith in the Highlands of Scotland, and in parts of Wales; in the former country it is called second sight, and Dr. Johnson, in his *Tour to the Hebrides*, although he admits that it is incapable of proof, can scarcely be said to suspend his assent to it.

Natural divination, among the Jews, was no less strictly interdicted than artificial. The communications, indeed, with which it pleased God to favour individuals of that nation, were, in strictness of speech, natural divination; yet were there among them pretenders to the prophetical character, like those at the court of Ahab, the futility of whose authority was soon demonstrated by the event. But those who were principally forbidden were the אוֹבוֹת, ἐγγαστρίμυθοι, as the word is rendered by the LXX, persons who pretended to give oracular answers from a spirit within them. "The woman who had a spirit of Python," mentioned in the Acts, was one of these. So also was the Witch of Endor.

It is observable that although divination is a science which has been cultivated in all ages by every nation, and after every conceivable manner, we have no authenticated accounts of the reality of its operations, and many demonstrations of its failures. The restless propensity to inquiry which possesses the human mind, has hitherto been unable to establish any philosophical scheme for the discovery of those facts which are the province of the diviner's speculations; and his art is, therefore, most justly classed among those which are exploded.

Peucer, *de præcipuis Divinationum generibus;* Boissaret, *de Divinatione et magicis Præstigiis, &c.;* Bulenger, *Opusculorum Systema*, vol. i.; Combachius, *Disquisitiones duo, de Caseo et de Divinationibus.*

Among the Arabs the science of prognostication (*Ilmi firáset*) or art of discovering secret objects by the interpretation of mysterious indications, known only to adepts, is subdivided into twelve branches: 1. Physiognomy, (*firásah;*) 2. Phantasmognomy, (*khaïlatwa-shamát;*) 3. Chiromancy, (*ásárír;*) 4. Onomancy, (*aktáf;*) 5. Ichnomancy, (*îyáfah;*) 6. Schematomancy, (*kiyáfah;*) 7. The art of discovering the road in a desert, (*ihtidà bi 'l berárá wa'l acfár;*) 8. Of finding springs, (*riyáfah;*) 9. Minerals; 10. The prognostication of storms, (*nuzúli ghaïth;*) 11. Hydromancy, (*cráfah;*) Spasmatomancy, (*ikhtiláj.*)

Some of these subdivisions are too well known to need further illustration; but of others, as being less familiar, a brief explanation may be given. The second teaches men to foresee and to foretell future or distant events from the images which fancy presents to the mind. This seems to correspond pretty nearly with the second sight of the Scotch. The fourth branch seems to be peculiar to the Arabs, and is closely allied to chiromancy. It consists in predicting the future from the lines and dots on the shoulder blade of a sheep, when placed in the sun; and the discovery of it is ascribed to Ali. The fifth is the art of finding out the figure, peculiarities, occupations, &c., of men or beasts by the traces of their posture, position, and footsteps. This is exemplified in the celebrated story of Nezar and his sons, (Meidanii *Prov. a* Schultens, p. 301), which suggested to Voltaire the well-known passage in the beginning of *Zadig*. This, however, is rather the exercise of sagacity and observation, than the result of any supernatural knowledge. Nearly allied to it is the next subdivision, by which the tribe and family of a man, his birth, &c., are inferred from the form of his limbs, his make, gait, appearance, complexion, &c. The most skilful practitioners in this art are the Arabs of the tribe of Medíkh, among whom the study of it is hereditary. Nothing but experience can teach it, says the Imàm Shàfîi; and it is evidently as remote as the last from divination in its proper sense. Such are likewise the three following branches (Nos. 7, 8, 9,) which are acquired by study and observation, not derived from any divine impulse or preternatural faculty. The art of discovering the way through a trackless wilderness, is ascribed to a knowledge of the smell of the soil, and of the position of the stars. It was first learnt, say the Arabs, from horses or camels. Springs, minerals, and approaching storms, add their writers, in like manner may be discovered or foreseen by those who have carefully observed certain external signs in the earth and in the sky, which are infallible evidences of the existence of the one and of the approach of the other. The last branch but one is, however, more properly a kind of divination, as it enables the adept to show, in water or a mirror, the image of an absent person, what he is doing, &c. It was by this art, we are told, that an unlucky husband saw his wife, whom he had left at home, indulging in some unseemly familiarities with another man; and discoveries, supposed to have been thus made, are among the most common incidents introduced into the Arabian romances. The last subdivision is properly a part of medicine, for it is the art of foretelling from convulsive twitchings of the limbs diseases by which a man is about to be attacked.

Another mode of predicting future events is called *Al-zaïrajiyyah* by the Arabs, (D'Herbelot, *Zairagiah*), but it is entirely astrological, and therefore does not come under this head. The *azlám*, or

headless unfeathered arrows, by which Pagan Arabs ascertained the will of Heaven, were certainly instruments of divination in the manner we have described above. As such they were found in the hands of Hobal and of Abraham, when Mohammed commanded his followers to hew down those idols and cleanse the sanctuary of the Kâbah, (Pococke, *Spec.* 96); and as these divining arrows kept alive the recollection of the idols to whom they were dedicated, he prohibited the use of them (*Koran*, v. 99). *Elfál*, (the taking of an omen) another of these practices, is much in repute among the Arabs and Persians; and it exactly corresponds with the *Sortes Virgilianæ* of the Romans, being an augury rather than a species of divination. *Alretem*, the tamarisk, signified among the ancient Arabs the custom of tying together the boughs of one of those shrubs, on setting out on a journey, in order that the fidelity of the traveller's wife might be known to him on his return. If the boughs were found untied it was clear she had been inconstant. The *îlmu'r-reml*, or geomancy, is another of the occult sciences cultivated in the East, and closely allied to the present subject; it does not, however, strictly belong to it, and may be justly classed with the magic arts, as most of its professors are more desirous of being considered conjurors than philosophers.

D'Herbelot, 'Bibliothèque Grientale, ad voc. Aktaf, Zairagiah, and Raml.;' 'Alcoranus,' ed Maracci; Sale's 'Koran;' Pococke's 'Specimen Historiæ Arabum;' Chardin's 'Voyages;' 'Sciences des Persans,' ch. x. tom. v. p. 430, ed. de Langlés; M. Von Hammer's 'Encyklopædische Uebersicht der Wissenchaften des Orients,' Leipzig, 1804, 8vo, ii. 462, seq. [H. T.]

ASTROLOGY.

This ancient and principal branch of the occult sciences derives its name from ἀστηρ, *a star*, and λογος, *discourse*, meaning the doctrine of the stars. In early ages astronomy and astrology were one study, and with this agrees the definition of Ptolemy, "which teacheth by the motions, configurations, and influences of the signs, stars, and celestial planets, to prognosticate of the natural effects and mutations to come in their elements, and their inferior and elementary bodies." Modern science, however, has separated astronomy from its darker-browed sister, and the definition of one of the latest professors of astrology reads thus:—"The doctrine of the stars, teaching how to judge of their effects and secret influences, and to foretell future events, by the order of their different aspects, qualities, and positions; and also how to discover their energy and force upon earthly substances in the wonderful and abstruse operations of nature." (Sibly, p. 51). It is to the first part of this definition that the term *judi-*

cial astrology applies, which accordingly foretells the destinies of individuals and nations; while the latter, called *natural astrology*, predicts changes of weather and the operation of the stars upon natural things.

Astrology in both kinds depends on that philosophical principle of the ancients which affirms a chain of causation, by which the highest intellectual operations are linked, at last, with the lowest sensible phenomena. This is the occult or magical ground of astrology. Next to it in importance is the ancient doctrine of the four elements—*Fire*, *Air*, *Earth*, and *Water*—the properties inherent in each of them, and the qualities they manifest. It is only a very brief description we can give of this doctrine, without some understanding of which the old faith in astrology, by which the greatest names in the history of intellect were captivated, would be utterly unintelligible.

Fire was regarded as the highest active and elastic element, one in essence, though manifested in three general species—celestial, subterraneous, and culinary. It was the cause of all motion, consequently of all mutation or change in nature. Its universal centre was regarded in the heavens—its local in the earth; it was the principle of all generation, and the fountain or primal source of all forms—in itself boundless and inscrutable. By this element there was an unbroken connection from first to last. (See the Chaldæan Oracles of Zoroaster, in Cory's 'Collection of Ancient Fragments.')

Air, the next active elementary body, was supposed to hold in itself the substantial principles of all natural things, for even the salts, stones, and metals are resolvable into vapours. It was regarded as the cement and universal bond of nature. It must be understood, however, not as common air, but a pure ether, which is the principle of it. We see the action of these elements, in their lowest form, when a fire is kindled, for then a wonderful motion commences—light issues on all sides from the fire, and an incessant current of air flows towards it. The elementary air is perhaps the "universal world-spirit" of Baptista Porta, for "the oracles assert that the impression of characters and of other divine visions appear in the ether." ('Simp. in Phys.' 144, Taylor's Translation.)

Water, the third active element, was held to be the menstruum of all things; like the former, it is not to be understood according to the vulgar apprehension, but in its pure form. We read in Genesis of the waters *above* the firmament as well as under the firmament. It forms the current or stream in which material particles may be understood to swim. "Moisture is a symbol of life." ('Proclus in Tim.' 318, Taylor's Translation.)

Earth, the fourth element, is the passive and fixed in whatever subject—animal, vegetable, or mineral. It is the womb in which

the virtues of the other elements operate, and is the final receptivity of all the influences of the heavenly bodies; the common mother from whence all things spring, whose fruitfulness is produced by the threefold operation of fire, air, and water. Thus Zoroaster, "He makes the whole world of fire, and water, and earth, and all-nourishing ether;" and again, "we learn that matter pervades the whole world, as the gods also assert." ('Proc. Tim.' 142.)

From these hints it may be gathered that the foundation of astrology was the recognition of certain coherent principles in all things, so that the highest influences descending by the three elementary channels were finally received in the substance or matter of natural objects. The agreements thus indicated between material and intellectual forms, are called by Zoroaster "divine allurements," and they are of the same nature, on the grand scale of the universe, as the correspondences between the soul and the body of man, by which, as daily experience shows us, the body can be instantly influenced and acted upon, though the connection cannot be discovered, nor the substance of the soul discerned. We may express this doctrine in the words of a great student of antiquity—Henry Cornelius Agrippa—"Matter is dead and inert, and without power to act; it receives strength and acts from the ideas, that is, from nature, which have of themselves no bodies and no extension, but come from God into matter. Everything, however, according to Plato and the Platonists, is of divine origin (*e mente divini quid*), and on that account God is contained in all things. The stars consist equally of the elements of earthly bodies, and, therefore, the ideas (powers, nature) attract each other. The powers have their foundation, first, in the ideas, in the spiritual; then in the harmony of the heavens; and, finally, in the elements of bodies, which are in accordance with the sidereal ideas. The operations of this world have their foundation partly in the substantial form of bodies, partly in the powers of heaven, partly in spiritual things, and ultimately in the primal forms of the original image. Influences only go forth through the help of the spirit; but this spirit is diffused through the whole universe, and is in full accord with the human spirit. Through the sympathy of similar, and the antipathy of dissimilar things, all creation hangs together; the things of a particular world within itself, as well as with the congenial things of another world."

The cultivation of astrology by the learned of all ages and countries, until recent times, must cease to be surprising, when its philosophical doctrine is understood. Its high antiquity is beyond all dispute, for its shadows merge in those of mythological lore, and the origin of both is lost to us in the night of time. Astrologers, indeed, trace their science to Adam, who, they say, received it directly from God; and by it, foreknowing that the earth was twice

to be destroyed, once by fire and once by water, and desirous to communicate this information to his posterity, he engraved characters declaratory of it upon two pillars, the one of brick, the other of stone. The brick pillar was destroyed by the flood, the pillar of stone, Josephus relates, was still existing in his days in Syria. Seth, it is said, learned this art from Adam; and he, as well as Abel, Cain, Enoch, Noah, and Nimrod, were all expert astrologers, the extreme length of their lives enabling them to carry their study of the heavens to perfection. Abraham, migrating from Chaldæa, is understood to have brought the art with him into Egypt, and hence it was derived first to the Greeks, and afterwards to the Latins; although the Ethiopians, the Carians, the Magi, and the Arabs, all claim the merit of its propagation. Of the ancient schools of learning denoted by the earlier of these names, we have already said something on another page, we therefore only remark, as at the commencement, that astrology and astronomy rose together, and it was, probably, as Maimonides has shown, the chief occasion of the primitive idolatry.

We obtain some hint of this latter fact in Proclus and Zoroaster. The former, in his commentary on the Timæus of Plato, points to the intelligences or *gods* in the luminous essence of the planets, and among the fragments remaining of the latter is this:—"The most celebrated of the Babylonians very properly call the starry spheres *herds;* whether because these alone, among corporeal magnitudes, are perfectly carried about a centre, or in conformity to the oracles, because they are considered by them as in a certain respect *the bonds and collectors of physical reasons*, which they likewise call in their sacred discourses *herds,* and by the insertion of a *gamma*, ANGELS. Wherefore the stars which preside over each of these herds are considered dæmons similar to the angels, and are called archangels, and they are seven in number." They are the same, in fact, as those we have mentioned on another page under that particular head; and space will only allow us to add, that the *anima mundi*, or heaven of this world, in which the stars are fixed, is understood to be a receptivity of the empyrean or heaven in which God dwells, so that the forms or seminal conceptions of the one correspond to the divine ideas of the other.

We have briefly indicated the legendary history of astrology, resuming which, in the current of Egyptian tradition, we find its invention attributed to Hermes, Trismegistus, or Thoth, a symbolic personage, by whom, under different names, is represented the various revelation of truth, both theological and natural; for he is the Mercury of the Romans, the eloquent deliverer of the messages of the gods. Anubis and Æsculapius, in the same traditions, are again mythical names, and denote functions of the ancient priesthood. In Petosiris

and Necepso, we probably come to real flesh and blood, as they are mentioned by Julius Firmicius Maternus, ('Mundi Thema,') and their period fixed at the beginning of the Olympiads. "Those divine men," he says, "who deserve all possible admiration, and whose wisdom approached to the very penetralia of Deity, scientifically delivered to us the geniture of the world, that they might demonstrate and show that man was fashioned conformably to the nature and similitude of the world, and that he is under the dominion of the same principles by which the world itself is governed and contained, and perennially supported by the companions of perpetuity (the stars)." The name of Ptolemy, the greatest of which astrology can boast, belongs also to Egypt, but to the comparatively recent period when imperial Rome flourished; here we may avail ourselves of the brief notice contained in the 'Encyclopædia Metropolitana,' 4to ed., *sub voce*.

In imperial Rome, astrology was held in great repute, especially under the reign of Tiberios, who himself obtained that knowledge of the science from Thrasyllus, which enabled him to foretell the destiny of Galba, then consul, in these dubious words:—"Thou, too, Galba, shall some day *taste* the sweets of empire," thus alluding to his late and brief possession of sovereignty. When Claudius was dying from the effects of Locusta's poison, Agrippina cautiously dissembled his progressive illness; nor would she announce his decease till the very moment arrived which the astrologers had pronounced fortunate for the accession of Nero (*Ann.* xii. 68), although the ambitious mother had been warned from the same source that her own death would be the consequence of her son's enthronement. "If he reigns," said the Chaldæans, "he shall kill his mother." "Let him kill me," was the reply, "so that he but reigns."

Augustus had discouraged the practice of astrology, by banishing its professors from Rome;* but the favour of his successors recalled them; and though occasional edicts, in subsequent reigns, restrained, and even punished all who divined by the stars; and though Vitellius and Domitian revived the edict of Augustus, the practices of the astrologers were secretly encouraged, and their predictions extensively believed. Domitian himself, in spite of his hostility, trembled at their denouncements. They prophesied the year, the hour, and the manner of his death; and agreed with his father in foretelling, that he should perish, not by poison, but by the dagger. On the evening of his assassination, he spoke of the entrance of the moon into Aquarius on the morrow. "Aquarius," he said, "shall no

* Augustus himself was, notwithstanding, a believer. Suetonius relates that he accompanied Agrippa to the observatory of Theogones, at Apollonia. Agrippa was his only companion, to whom the sage, having erected a figure, predicted such high and scarcely credible good fortune, that Augustus (then called Octavius), not willing to find himself inferior, refused to furnish the requisite materials for his own horoscope. Theogones, however, at length prevailed, and when he viewed the configuration, immediately prostrated himself at the feet of the future emperor.

longer be a watery but a bloody sign; for a deed shall there be done, which shall be the talk of all mankind." The dreaded hour of eleven approached. His attendants told him it was passed, and he admitted the conspirators and fell. (Suet. *in Dom.* 16).

"Hadrian was by turns a believer in and a persecutor of astrology. He is said to have kept an astrological diary, and to have prognosticated his own death with correctness; and in his days, and those of Marcus Antoninus, the art received great accessions from Ptolemy. Under Gordian, Censorinus wrote his tract 'De die Natali,' which, though treating mainly on astrology, is valuable for much collateral information afforded by it. Vossius is, perhaps, a partial witness, for he himself was a Philomath. It is a little book of gold, he says, in one place (*de scient. Math.* 34); and in another, it is a most learned work, and of the highest use and importance to chronologers, since it corrects and determines with great exactness some principal æras in pagan history."

After the age of the Antonines and the work of Censorinus, we hear little of astrology for some generations. "In the eighth century the venerable Bede and his distinguished scholar Alcuin, are said to have pursued this mystic study. In that immediately following, the Arabians revived and encouraged it; and under the patronage of Almaiman, the Mirammolin, in the year 827, the μεγάλη συντάξις of Ptolemy was translated under the title of 'Almagest' by Al. Hazen Ben Yusseph. Albumasar added to this work, and the astral science continued to receive new force from the labours of Alfraganus, Ebennozophim, Alfaragius, and Geber."

The conquest of Spain by the Moors carried this knowledge, with all their other treasures of learning, into Spain, and before their cruel expulsion it was naturalized among the Christian savans. Among these, "the wise Alonzo (or Alphonso) of Castile has immortalized himself by his scientific researches; and the Jewish and Christian doctors, who arranged the tables which pass under his name, were convened from all the accessible parts of civilized Europe. Five years were employed in their discussion; and it has been said that the enormous sum of 400,000 ducats was disbursed in the towers of the Alcazar of Galiana, in the adjustment and correction of Ptolemy's calculations. Nor was it only the physical motions of the stars which occupied this grave assembly. The two cabalistic volumes, yet existing in cypher, in the royal library of the kings of Spain, and which tradition assigns to the hand of Alonzo himself, betoken a more visionary study; and in spite of the denunciations against his orthodoxy, which were thundered in his ears on the authority of Tertullian, Basil, and Bonaventure, the fearless monarch gave his sanction to such masters as practised truly the art of divi-

nation by the stars; and in one part of his code enrolled astrology among the seven liberal sciences."

And here we cannot better preserve the thread of this historical summary than by borrowing a passage from the 'Recapitulation' of the Rev. H. Christmas (*Cradle of the Twin Giants*):—"In Germany many eminent men have been addicted to this study; and a long catalogue might be made of those who have considered other sciences with reference to astrology, and written on them as such. Faust has of course the credit of being an astrologer as well as a wizard; but leaving this much-bespattered personage, we find that singular but splendid genius, Cornelius Agrippa, writing with as much zeal against astrology as in behalf of other occult sciences. Common report tells some wild and extravagant tales of him. Among many others the following:—That a demon, under his command, having torn in pieces a young man who meddled with forbidden knowledge, Agrippa ordered the spirit to animate the body of the youth, and to walk with him to the market-place, where he licensed the spirit to depart. The body, of course, fell again dead; but suspicion being excited by the marks of claws found on the neck, the magician was taken and burnt, and his dog, also a familiar spirit, shared the same fate. The truth was, that he was a man far above his time, and though wild and visionary in his ideas, and probably inclined to gain credit for arts which he did not possess, he yet merits our respect by the assistance he really gave to science.

"To the illustrious believers in astrology who flourished in the sixteenth and seventeenth centuries, must be added the name of Albert von Wallenstein, Duke of Friedland. He was, indeed, an enthusiast in the cause, and many curious anecdotes are related of this devotion. That he had himself studied astrology, and under no mean instructors, is evidenced by his biography and correspondence, which has so lately appeared. His tutor, Paulus Virdingius, a friend and correspondent of Kepler, appears first to have given his mind a bias towards this study, which he afterwards prosecuted to some extent at Padua, under Argoli. His celebrated antagonist was regarded by him in an astrological point of view, and he appears to have hoped that the stars in their courses would fight against Gustavus Adolphus, as they did against Sisera. A letter is extant from Wallenstein, concerning the nativity of that great prince, dated Gitskin, May 21, 1628:—

"I thank you for having sent me the notice of the King of Sweden's birthday. Now I have further need to know the place of his birth, for it is necessary on account of the elevatio poli! I pray you to forward this as soon as may be. I should be further glad that you would cause the scheme to be erected by Dr. Herlicius, not

that so much stress is to be laid on this, but it is my wish that various hands should be employed in this part. He need not give any conclusions, but only the figuration."

"Kepler himself was employed by this extraordinary man in making astrological calculations, and was rewarded by the exertion of Wallenstein's influence with the court of Vienna, which procured the settlement of a large demand. Afterwards, when the enemies of Wallenstein had procured his dismissal from the employments which he held, and a deputation was sent to inform him of the fact, in what manner they might think least painful to his haughty and ambitious spirit, he, who was well informed of the machinations carried on against him, and who knew the contemptible character of Ferdinand, received the messengers with courtesy, and before he allowed them to enter upon the subject of their mission, he produced a horary scheme, by which he told them he knew the cause of their coming, and the nature of the message which they were to deliver, received with apparent indifference his dismissal, and made splendid presents to the two noblemen who announced it. In his subsequent retirement, while living as a magnificent prince, among his feudal vassals, and occupied in every way for their welfare, while trade, agriculture, religious establishments, building, and manufactures, occupied by turns his attention, his favourite science was not forgotten, for we find one Senni, an Italian astrologer, among his attendants."

To return to our first-named authority. "Of the early progress of astrology in England little is known. Bede and Alcuin we have already mentioned as addicted to its study. Roger Bacon could scarcely escape either the contagion of the art, or else the imputation of it; if, in truth, he was incredulous; and his imprisonment was owing to one or the other of these causes. But it was the period of the Stuarts which must be considered as the acme of astrology among us. Then Lilly drank the doctrine of the magical circle, and the invocation of spirits from the *Ars Notoria* of Cornelius Agrippa; and used the form of prayer prescribed therein to the angel Salmonœus; and entertained among his familiar acquaintance the guardian spirits of England, Salmael and Malchidael ('Merlin Anglicus,' 1647). His ill success with the divining rod induced him to surrender the pursuit of rhabdomancy, in which he first engaged; though he still persevered in asserting that the operation demanded secrecy and intelligence in the agents, and, above all, a strong faith, and a competent knowledge of their work. The Dean of Westminster had given him permission to search for treasure in the cloisters of the abbey in the dead of the night. On the western side, the rods turned over each other with inconceivable rapidity; yet, on digging, nothing but a coffin could be discovered. The man of art retired to the abbey, and then a storm arose which nearly destroyed the west

end of the church, extinguished all the candles but one (and this burned dimly), and made the rods immoveable. Lilly succeeded at length in charming away the dæmon; but no persuasion could induce him to make another experiment in that species of divination.

"His first tutor, Evans, a debauched Welsh parson, had already initiated him in astrology; and after seven or eight weeks' study, he had been able to set a figure perfectly. Of this he had given a public specimen, by intimating that the king had chosen an unlucky horoscope for his coronation in Scotland, in 1633. The library of a second Evans, who far exceeded the first, having accidentally come into the possession of our astral tyro, determined his future leading study; and henceforth Lilly became a professed astrologer. He supported his reputation by prophesying alternately on the side of the king and the parliament, and died possessed of considerable property. His funeral achievements were arranged by his friend and admirer, Elias Ashmole, who procured a Latin and English elegy on his death, from the afterwards well-known Bishop Smalridge, at that time a scholar of Westminster school. The successor of Lilly was Henry Coley, a tailor, who had been his amanuensis, and traded in prophecy with success almost equal to that of his master."

While astrology flourished in England it was in high repute with its kindred pursuits of magic, necromancy, and alchemy, at the court of France. Catherine de Medici herself was an adept in the art, and she might quote as her apology the example of her great countryman, Cellini. At the Revolution, which commenced a new era in this country, astrology declined, and notwithstanding the labours of the immortal Partridge then, and those of Ebenezer Sibley at the close of last century, it has never recovered its importance. There are now few believers in Europe, even if we count such the purchasers of 'Moore's Almanack' in this country, and of the similar periodical which bears the name of 'Thurmerem,' in Germany. There still lingers a sort of good-humoured compliance, on the part of numbers it may be, with the conceits of a "Raphael;" but there is little in this that resembles the former faith of princes and statesmen in the influence of the stars.

So far we have presented a summary view of the history of astrology, and glanced at some of its principles. As a science, we cannot even pretend to offer an abridgment of the ponderous volumes in which it is contained; and perhaps it may be sufficient to forewarn such of our readers as may wish to embark in the study, that a competent knowledge of astronomy must still be considered its grammar and alphabet. For the general reader, whose curiosity will be satisfied with a momentary view of the principal parts of the scientific apparatus, we subjoin the following particulars:—

The Zodiac is that division of the great circle of the heavens into

twelve parts, which every child is taught as one of the first elements in astronomy. The twelve signs, however, in astrology, are divided into those called *northern* and *commanding* (the first six), and those called *southern* and *obeying* (the remaining six). The other constellations of the two hemispheres are not unconsidered in astrology, but those of the zodiac are most important, because they form the pathway of the sun, the moon, and the planets, and are supposed to receive from these bodies, as they roll through their spaces, extraordinary energy.

The Four Triplicities is another distribution of the twelve signs into groups of three, denoted as fiery, earthy, airy, and watery. Of these the fiery and airy are considered *masculine*, the earthy and watery *feminine*. The fiery signs are *Aries*, *Leo*, and *Sagittarius*. The earthy, *Taurus*, *Virgo*, and *Capricorn*. The airy, *Gemini*, *Libra*, and *Aquarius*. The watery, *Cancer*, *Scorpio*, and *Pisces*. These four triplicities refer to the four elementary philosophy of the ancients already alluded to. The characteristics of each sign, considered separately, and its modification by other influences, the situation of the moon and the planets, create great diversity in the temperaments and fortunes ruled by them. Every sign, again, as it occupies thirty degrees of the zodiac, is divided by qualities, having a well defined range within that compass, *e.g.* Aries, in the first eight degrees is masculine, in the ninth feminine, and so on. "As upon earth all ground will not bring forth the same fruit, so in the heavens all places or parts thereof will not produce the same effects. Upon the earth, a man in his journey rides over ten miles, more or less upon the sands; at another time, he travels over as many miles more upon the clay; and after that, he proceeds on another ten miles upon the marl or gravel. Similar to this, by the most correct observation, appears to be the alternate variations of the heavenly matter." (See Sibley's 'Illustration of the Occult Sciences,' pp. 99, 100.) By an equally ingenious simile, this writer explains the modification of the zodiacal influence by that of the planets, when they enter any of the twelve houses. "For as some land will bear wheat, and other land only rye, and yet by adding compost to it the nature of the mould may oftentimes be changed, and made to bring forth fruit contrary to its own nature, so it is when the planets or their aspects fall strongly into a sign, &c." (*Ibid.*) These illustrations may enable the reader to comprehend how numerous and difficult the combinations may be, which it behoves the astrologer consider, and will also enlighten him a little as to the operation of occult causes.

The Powers or Influences of the Signs are as follows:—*Aries* is hot and dry like a high gravelly or sandy ground. It gives the native a dry body, lean and spare, he is strong and large boned, has piercing

eyes, sandy or red hair, and a swarthy complexion. Jupiter or Venus in this sign alters it for the better, Saturn or Mars for the worse. It rules the head and face, produces small-pox, epilepsy, apoplexy, headaches, hypochondriasis, baldness, ringworm, &c.: colour, white mixed with red. *Taurus* is cold and dry, earthy, melancholy, feminine, resembling a cold heavy clay country; it imparts to the native a broad brow, thick lips, a rather brutal and melancholy temperament, slow to anger, but violent and difficult to be appeased when once enraged: colour, white mixed with citron. *Gemini* is hot and moist, like a fat rich soil; the native is fair and tall, of straight body and sanguine complexion, rather dark than clear; the arms long, but oftentimes the hands and feet short and fleshy, the hair and eyes generally a dark hazel, the looks wanton, the understanding skilful in business. The diseases under the sign are all those of the arms, shoulders, and hands, frenzy, fevers, corrupt blood, disorders in the brain, insanity: colour, white mixed with red. *Cancer* is cold and moist, like a watery moorish land; the native born under it is fair and pale, of a short and small stature, the upper part of the body large in proportion to the lower, with a round face, brown hair, and gray eyes; of qualities phlegmatic and heavy, effeminate constitution, small voice, and if a woman inclined to have many children, all diseases of the breast and stomach are peculiar to this sign, indigestions, cancers, consumptions, asthmas, and the like: colour, green or russet. *Leo* is fiery, hot, dry, masculine, choleric, barren, and commanding; it imparts a large masculine body, broad shoulders, and austere countenance, yellowish hair, piercing eyes, a sprightly look, a strong voice, and an oval ruddy or sanguine countenance. The character will be resolute and courageous, the mind aspiring, the heart generous, the disposition open, bold, and courteous. It produces all the passions and affections of the heart, convulsions, violent fevers, plagues, pains in the back, &c.: colour, red or green. *Virgo* is earthy, cold, dry, barren, and feminine; the native has a well-composed slender body, rather above the middle stature, brown complexion, lank hair, small shrill voice, is witty and studious, the sign rules all diseases of the viscera: colour, black speckled with blue. *Libra* is an aerial sign, sanguine, hot, and moist, masculine; it produces a native marked by a tall well-made body, handsome in countenance, with a fine ruddy complexion in youth, which becomes deep red or pimply in old age; the hair is yellowish or flaxen, eyes gray, the disposition friendly and courteous, the character upright; it is answerable for diseases affecting certain of the abdominal viscera: colour, black, swarthy, or dark crimson. *Scorpio* is feminine, cold, phlegmatic; the native is robust and corpulent of body, of middle stature, broad visage, brown complexion, and black curly hair; the neck is short, the legs thick, the body hairy, the disposition reserved and thought-

ful. The diseases caused by it are similar to those of the last, but including scurvy: colour, dark brown. *Sagittarius* is a fiery, dry, masculine sign, obeying. It gives a well-formed body, rather above the middle stature, with a somewhat long but handsome countenance, chestnut hair inclining to baldness, a ruddy complexion, and an active, intrepid, and careless habit. It makes him a good horseman, and inclines him to field sports. The diseases caused by it are sciatica, gout, rheumatism, sores, disorders produced by intemperance, falls from horses: colour, yellow or sanguine green. *Capricorn* is earthy, cold, dry, melancholy and feminine. The native is of slender make, dry constitution, thin visage, small beard, dark hair, chin and chest narrow, disposition collected, witty and subtle, talented and upright. The diseases chargeable upon it are all those caused by melancholy, hysteria, sprains, leprosy: colour, black or russet. *Aquarius* is an airy sign, hot, moist, rational, humane, sanguine, and masculine. It imparts a well set, thick, robust, strong body, long visage, and pale delicate countenance, clear sanguine complexion, with bright sandy or dark flaxen hair. The diseases are all affections of the legs and ankles, dislocations, gout, putrefaction of the blood: colour, azure or light blue. *Pisces* is watery, cold, moist, idle, effeminate, sickly, fruitful sign, phlegmatic, feminine. The native is of short stature, pale complexion, fleshy and ill-shaped of body, light hair and eyes, thick shoulders, face large, head not carried well. The disposition is weak and vacillating, yet well-meaning. It rules the feet and toes, and produces all the pains incidental to those parts, also pimples and ulcers: colour, that of glistening light.

The Properties of the Seven Planets (according to the ancients) by which these variously composed spaces are qualified, is the next principal consideration. 1. *Saturn* is cold and dry, melancholy, earthy, malevolent, solitary, and when "ill-governed" produces the most malignant qualities; the Buddhists represent him as crowned, and of a black colour. Astrologers consider him the "greater infortune." 2. *Jupiter*, "the greater fortune," is the author of temperance, modesty, sobriety, and justice; he rules the lungs and blood, and the last month in gestation; he is represented of a golden colour, riding upon a lion. The colours under him are sea-green, blue, and purple. 3. *Mars*, the "lesser infortune," is choleric and fiery, author of quarrels, dissensions, strife, war, and battle; his colours are red and white; he is depicted riding on a peacock, with a crown on his head, the fierce animals, the blood-coloured stones, &c. are under him, and he is the cause of all fevers. 4. The *Moon* is feminine, neither fortunate nor unfortunate in herself, but according to the aspect of other planets; her metal is silver; her colours white, pale green, and pale yellow; when well dignified she gives a timorous, imaginative, engaging disposition, and a fondness for travelling, for change. She

is represented crowned, riding on an elephant. 5. *Venus*, the "smaller fortune," is the author of mirth and conviviality, the queen of pleasure, and the mistress of refinement; her colours are white and light blue; the Buddhists depict her crowned, riding upon a bull; when ill-governed she disposes to lewdness and profligacy. 6. *Mercury* is the author of the most pointed wit, ingenuity, and invention; when well dignified he produces a subtle imagination and retentive memory; otherwise his tendency is to all kinds of charlatanry, and empty boasting, tale-bearing, &c. His metal is quicksilver; his angel is Raphael; his colours black and blue. He rides on a buffalo, and is painted dark blue. He is masculine or feminine according to his conjunction with other planets. 7. *The Sun*, if well dignified, is always equal to one of the fortunes; in some respects his influence resembles that of Jupiter, but magnanimity is his predominant characteristic. The diamond, the ruby, the carbuncle, pure gold, and all yellow metals are under him; he is represented riding on a horse. The solar man is not of many words, but when he speaks it is with confidence, and to the purpose; he is usually thoughtful, secret, and reserved; his deportment is stately and majestic—a lover of sumptuousness and magnificence; and possesses a mind far superior to any sordid, base, or dishonourable practices. This is a very general idea of the characters ruled by the planets, as their influence is modified by a great variety of circumstances, especially their position in the zodiac, and their aspect one with another. What is meant by a planet *ruling*, may be inferred from the following illustration, taken from one of the voluminous works on this subject. If it be asked concerning two cocks just going to pit, which shall be the winner, erect the figure, and the two planets representing the distinguishing colours of the two cocks, shall be their significators, and that planet which is the superior, or that has most essential dignities, and is most strongly typified, shall by his colour point out the cock that shall win his battle.

The Aspects of the Planets are principally five, thus distinguished:—1. *Conjunction*, when two planets are in the same degree and minute of a sign, which may be of good or evil import, according to the nature of the planets, and their relation to each other as friendly or the contrary. 2. *Sextile*, when two planets are 60° distant from each other, it is called the aspect of imperfect love or friendship, and is generally a favourable omen. 3. *Quartile*, when two planets are 90° distance from each other, making the aspect of imperfect hatred, and inclining to enmity and misfortune. 4. *Trine*, when the distance is 120°, promising the most perfect unanimity and peace. 5. *Opposition*, when two planets are 180° apart, or exactly opposite each other, which is considered an aspect of perfect hatred, and implies every kind of misfortune.

The Essential Dignities of the Planets are the situations in which they act with greatest force, which situations are their respective houses. Each of the planets, except the sun and moon, have two signs or houses called their own—the one diurnal, the other nocturnal.

The Joys of the Planets. The planets are said to be in their joys when situated in the houses where they are most strong and powerful: thus—Saturn in Aquarius; Jupiter in Sagittarius; Mars in Scorpio; the Sun in Leo; Venus in Taurus; Mercury in Virgo; and the Moon in Cancer. Cogent reasons are given why the planets should joy in these houses rather than others.

The Dragon's Head and Dragon's Tail, are the points, called nodes, in which the ecliptic is intersected by the orbits of the planets, particularly by that of the moon. These points are of course shifting. The Dragon's Head is the point where the moon or other planet commences its northward latitude; it is considered masculine and benevolent in its influence. The Dragon's Tail is the point where the planets' southward progress begins; it is feminine and malevolent.

The Part of Fortune, is the distance of the moon's place from the sun, added to the degrees of the ascendent.

The Twelve Planetary Houses, are determined by drawing certain great circles through the intersection of the horizon and meridian, by which the whole globe or sphere is apportioned into twelve equal parts. In practice these lines are projected by a very simple method on a plane. The space in the centre of the figure thus described may be supposed to represent the situation of the earth, and is generally used to write down the exact time when the figure was erected, and for whose nativity, or for what question. Each division or house rules certain events in this order, reckoned from the east. 1. Life or person; 2. Riches; 3. Brethren or kindred; 4. Parents; 5. Children; 6. Servants and sickness; 7. Marriage; 8. Death; 9. Religion; 10. Magistracy; 11. Friends; 12. Enemies. These categories are made to comprehend all that can possibly befall any individual, and the prognostication is drawn from the configuration of the planets in one or more of these "houses."

The Horoscope denotes the configuration of the planets in the twelve houses ascertained for the moment of nativity, or the hour of the question. The *Ascendent* (a term sometimes used instead of horoscope) is the planet rising in the east or first house, which marks the general character of the child then born. *Hyleg* is another term for the lord of life; *Anareta* for the destroyer of life, which are considered the chief places in a horoscope. It was always an object of interest with astrologers to ascertain the horoscope of the birthday of the earth, and Gauricus ('Opera' i. 366) has preserved a record of such attempts; "unhappily, since neither the year, the season,

nor the hour of that event is determined, they exhibit considerable variation from each other. A subject, also, far too sacred for levity of comment, has been rashly implicated in these superstitious dreamings, and Cardan, among others, has cast the horoscope of our Saviour, which he has erected on the midnight following the 25th of December. Naudé, in his 'Judicium de Cardano,' remarks that Joseph Scaliger is unjust in considering that writer to be the first who indulged himself in this profane speculation. Though Naudé is plainly right in his defence, the eloquent words of Scaliger are worth citation. *Impiam dicam magis, an jocularem audaciam quæ et dominum stellarum stellis subjecerit, et natum eo tempore putârit quod adhuc in lite positum est, ut vanitas cum impietate certaret* (*Proleg. ad Manil.*) Cardan had no less than four equally injudicious predecessors, Albumasar, Albertus Magnus, Petrus, Alliacensis, (a Cardinal and Bishop of Cambray under the Pontificate of Martin V.,) and Tiberius Russilianus Sextus de Calabria, which last, in the time of Leo X., published three schemes of our blessed Lord's Nativity. Cardan, however, assuredly sought the not doubtful praise of this invention; for he carefully suppressed the names of those who had gone before him. The point is discussed at some length by Bayle, (*Cardan,*) from whom we borrow the above information; and a yet graver refutation may be found in the very learned tract by Selden, 'Of the Birthday of our Saviour.' (Sec. 5.)" Compare, however, the treatment of this subject by Dr. John Butler, as cited by Ebenezer Sibly, the original being very rare.

The Characters used in Astrology, to denote the twelve signs, the planets, &c., are as follows:—

Aries, the ram,	♈	Leo, the lion,	♌	Sagittarius, the archer,	♐
Taurus, the bull,	♉	Virgo, the Virgin,	♍	Capricornus, the goat,	♑
Gemini, the twins,	♊	Libra, the balance,	♎	Aquarius, the water carrier,	♒
Cancer, the crab,	♋	Scorpio, the scorpion,	♏	Pisces, the fishes,	♓

The Dragon's head,	☊	The Dragon's tail,	☋	The Part of Fortune,	⊕

Saturn,	♄	Venus,	♀	Quartile,	□
Jupiter,	♃	Mercury,	☿	Trine,	△
Mars,	♂	Sun,	☉	Opposition,	☍
Moon,	☽	Sextile,	⚹	Conjunction,	☌

These characters represent natural objects, but they have also a hieroglyphic or esoteric meaning that has been lost. The figure of Aries represents the head and horns of a ram; that of Taurus, the head and horns of a bull; that of Leo, the head and mane of a lion; that of Gemini, two persons standing together, and so of the rest. The physical or astronomical reasons for the adoption of these figures have been explained with great learning by the Abbé Pluche in his

'Histoire du Ciel;' and Dupuis, in his 'Abrégé de l'Origine de tous les Cultes,' has endeavoured to establish the principles of an astro-mythology, by tracing the progress of the moon through the twelve signs, in a series of adventures, which he compares with the wanderings of Isis. This kind of reasoning is suggestive, certainly, but it only establishes *analogies*, and proves nothing. An observation on the first of these signs is all that our limits, or indeed the purpose of this article, will permit us to offer. The figure of the ram, then, is not confined in antiquity to the Zodiac, but appears as the symbol of Ammon, who is represented in the Iconology of Egypt with a ram's head. Ammon is the Word revealed as light. In a character of the temple of Philæ, the god Ammon-Cneph is represented (with the ram's head) turning a potter's wheel, moulding the mortal part of Osiris, the father of men, out of a lump of clay. (Compare Isaiah lxiv. 8.) Observe also that the Egyptians always painted their figures of themselves *red*, with a reference, we may presume, to the red earth or clay (Adam) of the Hebrew records.

Without further explanation, either of these occult reasons, or the apparatus of astrological science, it must suffice to remark, in conclusion, that every sign and every planet in the heavens was believed from the remotest antiquity to possess a virtue peculiar to itself. Each presided, in the first place, over some kingdom, nation, or city; then, extending its influence to individuals, it decided their personal appearance, temperament, disposition, character, health, and fortune; and even influenced the several members and parts of the body. After this it ruled herbs, plants, animals, stones, and all the various productions of nature. Some particulars on all these subjects will be found under the head of NATURAL AND ARTIFICIAL CHARMS. Here we cannot resist the humour of the following extract, in which Southey has pointed to the anatomy of the human body under the zodiacal regimen, and therewith, after so much duller description, we may well conclude. He is commenting on the exhibition of the zodiacal signs in the 'Margarita Philosophica,' a work of the sixteenth century. (See Pettigrew on 'Early Medicine and Surgery,' p. 31. 'Doctor,' vol. iii., p. 112.)

"There Homo stands naked, but not ashamed, upon the two Pisces, one foot upon each; the fish being neither in air nor water, nor upon earth, but self-suspended, as it appears, in the void. *Aries* has alighted with two feet on Homo's head, and has sent a shaft through the forehead into his brain. *Taurus* has quietly seated himself across his neck. The *Gemini* are riding astride a little below his right shoulder. The whole trunk is laid open, as if part of the old accursed punishment for high treason had been performed upon him. The *Lion* occupies the thorax as his proper domain, and the *Crab* is in possession of the abdomen. *Sagittarius*, volant in the void, has

just let fly an arrow which is on its way to his right arm. *Capricornius* breathes out a visible influence that penetrates both knees. *Aquarius* inflicts similar punctures upon both legs. *Virgo* fishes, as it were, at his intestines. *Libra*, at the part affected by schoolmasters in their anger; and *Scorpio* takes the wickedest aim of all!"

For full information on astrology, reference to be made to the works of Ptolemy, Firmicius Maternus, Censorinus, Alchabitius, Junctinus, Marcolini da Forli, Fabricius, Vossius, Cardan, Baptista Porta, Campanella, Chavigny, Guynaud, Kottero, Camerarius, Sir G. Wharton, William Lilly, Sir C. Haydon, Henry Coley, and Ebenezer Sibley. Later compendiums, however, have appeared, and we ought not to omit in inquiries of this nature the 'Dictionnaire Infernal' of Collin de Plancy.

[E. R.]

GEOMANCY.

Geomancy, from two Greek words, *ge*, the earth, and *manteia*, divination, is an art connected with astrology, and is called by an old writer on the subject, "the daughter, and abbreviation thereof." An ancient method of practising it was by casting pebbles on the ground, from which conjectures were formed much the same as from the chance lines or dots made on paper; in later times, scratches made in the earth were found to answer the same purpose. The Arabian Geomancy, said to have been first practised by Almadul, was more recondite, being founded on the effects of motion under the crust of the earth, the chinks thus produced, and the noises or thunderings heard; its foundation was the dogma of Aristotle, that "the moving of the heaven is everlasting, and is the beginning and cause of all inferior movings." The essential principle of geomancy, in whatever form practised, is the lot or chance; it is fully described by Cornelius Agrippa, and as it determines the scheme of the heavens without the necessity of astronomical observation, it may be considered a royal road to astrology. A famous professor of Geomancy, in the sixteenth century, was one 'Maister Christopher Cattan,' a translation of whose work was published by Sparry in 1591. In the following century the art is graced by the name of William Oughtred, a distinguished mathematician, and minister of the Church of England, who died in 1660. For a general idea of the method, we may refer to the well-known 'Book of Fate,' said to have been in the possession of Napoleon, and translated (the title-page avers), "from an ancient Egyptian MS. found in the year 1801 by M. Sonnini, in one of the royal tombs near Mount Lybicus, in Upper Egypt." The geomantic figures obtained by inspecting the chance lines or dots were supposed to represent a certain situation of the stars, and the diviner then proceeded as in astrology, as if the configuration of the stars really was such.

Another mode of divination by stars, differing both with astrology and geomancy, was practised by the Cabalists. The stars vertical over a city or nation, were so united by lines, as to form resemblances of the Hebrew letters, and thus words which were deemed prophetic. This was the rabbinical astrology, and it was a very plausible adaptation of the occult meaning attributed to Hebrew characters and roots, united to the traditional belief that the stars were themselves gods, or the abodes of deceased heroes. The "star of your God" occurs in the prophet Amos, (v. 26), and Burder remarks that the rise of a new star, or the appearance of a comet, was thought to portend the birth of a great person; also, that the gods sent stars to point out the way to their favourites, as Virgil shows, and as Suetonius and Pliny actually relate in the case of Julius Cæsar. As for the Hebrew letters, they constantly figure in schemes of magic, e. g. the potent אגלא which confers its spell on the magical knife, and on the shield of David. [E. R.]

LITHOMANCY.

A species of divination performed by stones, but in what manner it is difficult to ascertain. Gale, in a 'Note upon Jamblichus,' (*de Mysteriis*, sec. iii. c. 17, p. 239,) confesses that he does not clearly understand the nature of it; whether it refers to certain motions observable in idols, or to an insight into futurity obtained by demons (familiars) enclosed in particular stones. That these supernatural beings might be so commanded is clear from a passage of Nicephorus, *in Synesium*, Δαίμονες ἐξ ἀέρος καὶ γῆς θέλγονται τοῖσδε τοῖς λίθοις. The Rabbis have attributed *Lev.* xxvi. 1. to Lithomancy; but the prohibition of stones there given is most probably directed against idolatry in general. Bulenger (*de ratione divinationis*, iii. 18,) has a short chapter on Lithomancy. He shows from Tzetzes, that Helenus ascertained the fall of Troy by the employment of a magnet, (*Chil.* vi. 57,) and that if a magnet be washed in spring water, and interrogated, a voice like that of a sucking child will reply. (*Id.* 65, 66.)

The pseudo Orpheus has related at length this legend of Helenus. "To him," he says, "Apollo gave the true and vocal sideritis, which others call the animated ophites, a stone possessing fatal qualities, rough, hard, black, and heavy, graven everywhere with veins like wrinkles. For one and twenty days Helenus abstained from the nuptial couch, from the bath, and from animal food. Then, washing this intelligent (ἐχέφρονα) stone in a living fountain, he cherished it as a babe in soft clothing; and having propitiated it as a god, he at length gave it breath by his hymn of mighty virtue. Having lighted lamps in his own purified house, he fondled the divine stone in his hands, bearing it about as a mother bears her infant; and you,

if ye wish to hear the voice of the gods, in like manner provoke a similar miracle, for when ye have sedulously wiped and dandled the stone in your arms, on a sudden it will utter the cry of a new-born child seeking milk from the breast of its nurse. Beware, however, of fear, for if you drop the stone upon the ground, you will rouse the anger of the immortals. Ask boldly of things future, and it will reply. Place it near your eyes when it has been washed, look steadily at it, and you will perceive it divinely breathing. Thus it was that Helenus, confiding in this fearful stone, learned that his country would be overthrown by the Atridæ."

Photius, in his abstract of the life of Isidorus by Damascius, a credulous physician of the age of Justinian, speaks of an oracular stone, the bætulum, to which Lithomancy was attributed. A physician named Eusebius used to carry one of these wonder-working stones about with him. One night, it seems, actuated by an unaccountable impulse, he wandered out from the city Emesa to the summit of a mountain dignified by a temple of Minerva. There, as he sate down fatigued by his walk, he saw a globe of fire falling from the sky and a lion standing by it. The lion disappeared, the fire was extinguished, and Eusebius ran and picked up a bætulum. He asked it to what god it appertained, and it readily answered, to Gennæus, a deity worshipped by the Heliopolitæ, under the form of a lion in the temple of Jupiter. During this night, Eusebius said he travelled not less than 210 stadia, more than 26 miles. He never became perfectly master of the bætulum, but was obliged very humbly to solicit its responses. It was of a handsome, globular shape, white, a palm in diameter, though sometimes it appeared more, sometimes less; occasionally, also, it was of purple colour. Characters were to be read on it, impressed in the colour called tingaribinus. Its answer seemed as if proceeding from a shrill pipe, and Eusebius himself interpreted the sounds. (1063, *Ed. Schotti.*) Damascius believed its animating spirit to be divine; Isidorus, on the other hand, thought it demoniacal, that is, not belonging to evil or material demons, nor yet to those which are quite pure and immaterial. It was with one of these stones, according to Hesychius, that Rhea fed Saturnus, when he fancied that he was devouring Jupiter, its name being derived from βαίτη, the skin in which it was wrapped; and such the commentator supposed to have been the *Lapides divi*, or *vivi*, which the insane monster Heliogabalus wished to carry off from the temple of Diana, built by Orestes at Laodicea. (Æl. Lamprid, *Heliogab.* 7.) Bochart (*Geog. Sac.* ii. 2,) traces the name and the reverence paid to the bætylia, to the stone which Jacob anointed at Bethel. (*Genes.* xxviii. 18.) Many of these bætylia, Photius assures us from Damascius, were to be found on Mount Libanus. (1047.)

[E. S.]

SCYPHOMANCY,

or divination by the cup, is one of the most ancient methods of discovering future events by crystalline reflection. The divining cup of Joseph shows that its use was familiar in Egypt at that remote period. The famous cup of Djemscheed, which is the constant theme of the poetry and mythology of Persia, was said to have been discovered, full of the elixir of immortality, while digging to lay the foundation of Persepolis. It possessed the property of representing the whole world in its concavity, and all things, good and bad, then doing in it. To the possession of this cup by their sovereigns, the prosperity of the ancient Persian empire is attributed, and Arabian and other Eastern rulers seem never to have lost faith in the revelations made to them by similar means. When Seringapatam was stormed by General Harris and Sir David Baird, the unfortunate Tippoo Saib retired, during the heat of the conflict, to gaze on his divining cup. After remaining a long while in profound absorption, he rushed desperately among the combatants in the breach, and fell there covered with wounds. The magic mirror, the crystal, and reflection in water or ink are only varieties of the same general method; and the results in each case must depend on the transmission of images through the eye of the seer. The divining cup was primitively the drinking cup, and Potter, in his 'Grecian Antiquities,' remarks that the custom of drinking prescribed three cups, or three times three, saluting first the gods, and then their friends by name. The libations to the gods were required to be full to the brim, and whenever a name was mentioned, a small quantity of the wine was poured out on the ground, as in the drink-offering.

[E. R.]

HYDROMANCY.

Divination by water, is said by Natalis Comes (ii. 6), to have been the invention of Nereus, and according to Delrio, a most respectable authority in these matters, it is a method of divination, than which *nulla fœcundior imposturis*. Jamblichus, he says, mentions one kind of hydromancy to which the Emperor Andronicus Comnenus had recourse; not in person, for regard for his character (a character richly demanding such caution!) forbade this humiliation; *ipse quidem iis nocturnis sacris interesse noluit, metu famæ ut arbitror, sed illud Hagiochristophoritæ Stephano mandat.* This worthy applied to Sethos, a diviner, who from his youth upward had been addicted to magic, and on that account had been deprived of sight by the Emperor Manuel. The question proposed by hydromancy was, who was to be the successor of Andronicus, a doubt which grievously perplexed the superstitious tyrant, and left him in hesitation as to the

fittest victim whom his suspicious vengeance might first sacrifice. The evil spirit when summoned, showed upon the water the letters S I, and upon being asked at what time the person so designated should succeed, he replied, before the Feast of the exaltation of the Cross. His prediction was verified, for, within the time named, Isaac Angelus had thrown Andronicus to be torn in pieces by the infuriated populace of Constantinople. It should be remembered here that the devil spells, as he repeats the Lord's Prayer, not in a natural order, but backwards. S I when inverted, would fairly enough represent Isaac according to all laws of magic.

The same story is related with great spirit by Nicetas ('Andron. Comn.' II. 9). The arts with which the tempter cheats the ear of his votary are vividly displayed, and there is one very picturesque touch, when the fiend is asked respecting time, which we are surprised should have escaped Delrio, who evidently borrows from this source, though he refers to Jamblichus. The annalist has already remarked, that he neither knows, nor indeed wishes to know, the method of practising hydromancy, but Delrio, on the contrary, describes several kinds. In one, a ring was suspended by a thread in a vessel of water, and this being shaken, a judgment was formed according to the strokes of the ring against the sides of the vessel. In a second, three pebbles were thrown into standing water, and observations were drawn from the circles which they formed. A third depended upon the agitations of the sea; whence the learned Jesuit deduces a custom prevalent among the Oriental Christians of annually baptizing that element: at the same time taking especial care to show that the betrothment of the Hadriatic by the Doge of Venice has a widely different origin. A fourth divination was taken from the colour of water, and certain figures appearing in it, which Varro (according to Apuleus in his 'Apologia') says afforded numerous prognostics of the event of the Mithridatic War. But this branch was of sufficient importance to deserve a separate name, and we read accordingly of *παλομαντεία*, *divination by fountains*, these being the waters most frequently consulted. Among the most celebrated fountains for this purpose were those of Palicorus in Sicily, which invariably destroyed the criminal who ventured to adjure them falsely in testimony of his innocence. A full account of their usage and virtue is given by Macrobius (*Saturn.* v. 19.) Pausanias (iii. 23) has described a fountain near Epidaurus, dedicated to Ino, into which, on her festival, certain loaves were wont to be thrown. It was a favourable omen to the applicant if these offerings were retained; on the other hand, most unlucky if they were washed up again. So, also, Tiberius cast golden dice into the fountain of Apomus, near Padua, where they long remained as a proof of the imperial monster's good fortune in making the highest throw (Suet.

14). Several other instances of divining springs may be found collected by the diligence of Boissard (*de Divinatione*, 5); and to a belief in them Delrio thinks a custom of the ancient Germans is referable, who threw their new-born children into the Rhine, with a conviction that if they were spurious they would sink, if legitimate they would swim. In a fifth method, certain mysterious words were pronounced over a cup full of water, and observations were made upon its spontaneous ebullition. In a sixth, a drop of oil was let fall on water in a glass vessel, and this furnished as it were a mirror upon which many wonderful objects became visible. This, says Delrio, is the *Modus Fessanus*. Clemens Alexandrinus is cited (*Strom.* i.) for a seventh kind, in which the women of Germany watched the sources, whirls, and courses of rivers, with a view to prophetic interpretation; the same fact is mentioned by Vives in his 'Commentary upon St. Augustine' *de Civ. Dei*, vii. 35. In modern Italy, continues the learned Jesuit, diviners are still to be found who write the names of any three persons suspected of theft upon a like number of little balls (*pilulæ*), which they throw into water, and some, *his multi sceleratiores*, go to so profane an extent as to abuse even holy water for this most unsanctified purpose (*Disquis. Magicæ*, lib. iv., ch. 2, *quæst.* 6, sec. 3). Boissard, as cited above, has explained more fully than Delrio two of these methods of hydromancy, that by the ring suspended in a vessel of water, and the method by its spontaneous ebullition. A very similar account is given by Wierus, (*de Præstigiis Dæmonum*, ii. 12).

In a fragment of Varro's book, 'de Cultu Deorum,' the practice of hydromancy is attributed to Numa: *quod ergo aquam egesserit, id estexp ortaverit, Numa Pompilius, unde hydromantiam faceret, Nympham Egeriam conjugem dicitur habuisse* (*Fragmenta*, *Ed.* 1623, 8vo, p. 50). Upon this statement St. Augustine has commented in the passage to which we have already referred, and he mentions that the practice of hydromancy was attributed by Varro to the Persians, and afterwards to the philosopher Pythagoras. Strabo (xvi. p. 574, Ed. Cas.) in like manner has ascribed the practice to the Persians.

[E. S.]

Hydromancy is, in principle, the same thing as divination by the crystal or mirror, and in ancient times a natural basin of rock kept constantly full by a running stream, was a favourite medium. The double meaning of the word *reflection* ought here to be considered; and how, gazing down into clear water, the mind is disposed to self-retirement and to contemplation, deeply tinctured with melancholy. Rocky pools and gloomy lakes figure in all stories of witchcraft—witness the Craic-pol-nain in the Highland woods of Laynchork; the Devil's Glen in the county of Wicklow, Ireland; the Swedish Blo-

kula; the witch mountains of Italy; and the Babiagora, between Hungary and Poland. Similar resorts in the glens of Germany were marked, as Tacitus mentions, by salt springs; for this again there was an additional good reason, which would carry us far from the present subject to explain.

It was really only another form of divination by the gloomy water pool that attracted so much public attention a few years ago, when Mr. Lane, in his work on 'Modern Egypt,' testified to its success as practised in Egypt and Hindostan. That gentleman having resolved to witness the performance of this species of sorcery, the magician commenced his operations by writing forms of invocation to his familiar spirits on six slips of paper, a chafing-dish with some live charcoal in it was then procured, and a boy summoned who had not yet reached the age of puberty. Mr. Lane inquired who were the persons that could see in the fluid mirror, and was told that they were a boy not arrived at puberty, a virgin, a black female slave, and a pregnant woman. To prevent any collusion between the sorcerer and the boy, Mr. Lane sent his servant to take the first boy he met. When all was prepared, the sorcerer threw some incense and one of the strips of paper into the chafing-dish; he then took hold of the boy's right hand, and drew a square with some mystical marks on the palm; in the centre of the square he poured a little ink, which formed the magic mirror, and desired the boy to look steadily into it without raising his head. In this mirror the boy declared that he saw, successively, a man sweeping, seven men with flags, an army pitching its tents, and the various officers of state attending on the Sultan. The rest must be told by Mr. Lane himself. "The sorcerer now addressed himself to me, and asked me if I wished the boy to see any person who was absent or dead. I named Lord Nelson, of whom the boy had evidently never heard; for it was with much difficulty that he pronounced the name after several trials. The magician desired the boy to say to the Sultan, 'My master salutes thee, and desires thee to bring Lord Nelson; bring him before my eyes that I may see him speedily.' The boy then said so, and almost immediately added, 'A messenger has gone and brought back a man dressed in a black (or rather, dark blue) suit of European clothes; the man has lost his left arm.' He then paused for a moment or two, and looking more intently and more closely into the ink, said: 'No, he has not lost his left arm, but it is placed to his breast.' This correction made his description more striking than it had been without it; since Lord Nelson generally had his empty sleeve attached to the breast of his coat; but it was the right arm that he had lost. Without saying that I suspected the boy had made a mistake, I asked the magician whether the objects appeared in the ink as if actually before the eyes, or as if in a glass, which makes

the right appear left. He answered, that they appeared as in a mirror. This rendered the boy's description faultless. Though completely puzzled, I was somewhat disappointed with his performances, for they fell short of what he had accomplished in many instances in presence of certain of my friends and countrymen. On one of these occasions, an Englishman present ridiculed the performance, and said that nothing would satisfy him but a correct description of the appearance of his own father, of whom he was sure no one of the company had any knowledge. The boy, accordingly, having called by name for the person alluded to, described a man in a Frank dress, with his hand placed on his head, wearing spectacles, and with one foot on the ground and the other raised behind him, as if he were stepping down from a seat. The description was exactly true in every respect; the peculiar position of the hand was occasioned by an almost constant headache, and that of the foot or leg by a stiff knee, caused by a fall from a horse in hunting. On another occasion Shakspeare was described with the most minute exactness, both as to person and dress; and I might add several other cases in which the same magician has excited astonishment in the sober minds of several Englishmen of my acquaintance." So far Mr. Lane, whose account may be compared with that given by Mr. Kinglake, the author of 'Eöthen.'

It may be worth adding, that in a recent case of hydromancy known to the writer, the boy could see better without the medium than with it—though he could also see reflected images in a vessel of water. This fact may be admitted to prove that such images are reflected to the eye of the seer from his own mind and brain; how the brain becomes thus enchanted, or the eye disposed for vision, is another question; certainly it is no proof that the recollected image in the mind of the inquirer is transferred to the seer, as proofs can be shown to the contrary. [E. R.]

CATOPTROMANCY, OR ENOPTROMANCY,

Is a species of divination by the mirror, which Pausanius describes in these terms:—"Before the temple of Ceres at Patras there was a fountain, separated from the temple by a wall, and there was an oracle, very truthful, not for all events, but for the sick only. The sick person let down a mirror, suspended by a thread, till its base touched the surface of the water, having first prayed to the goddess and offered incense. Then, looking in the mirror, he saw the presage of death or recovery, according as the face appeared fresh and healthy, or of a ghastly aspect." Another method of using the mirror was to place it at the back of a boy's or girl's head, whose eyes were

bandaged. In Thessaly, the response appeared in characters of blood on the face of the moon, probably represented in the mirror. The Thessalian sorceresses derived their art from the Persians, who always endeavoured to plant their religion and mystic rites in the countries they invaded. [E. R.]

CRYSTALLOMANCY

May be understood to include every variety of divination by means of transparent bodies—a crystal globe, a fragment in a ring, or a precious stone. The Arabians and Hindoos use a cup of treacle, or a little ink poured into the palm of the hand, as mentioned under the head of HYDROMANCY. The crystal has been the most popular of all oracles, but Cardan repeatedly tried the charm without effect. The favourite stone was a *beryl*. The custom was to consecrate, or "charge" them, as the modern term is, for which purpose set forms were used. Scott, in his 'Discovery of Witchcraft,' xii., 17, gives that for St. Helen, whose name was to be written upon the crystal with olive oil, under a cross marked in the same manner, while the operator was turned eastward. A child born in wedlock, and perfectly innocent, was then to take the crystal in his hands, and the operator, kneeling behind him, was to repeat a prayer to St. Helen, that whatsoever he wished might become evident in that stone. In fine, the saint herself would appear in the crystal in an angelic form, and answer any question put to her. This charm was directed to be tried just at sunrising, and in fine clear weather. The practice was essentially the same in the case of other spirits, and it was even held possible to make a compact with a condemned criminal, that he should appear in a crystal after death, and answer questions, of course upon certain conditions.

The following account of one of the precious gems used as a crystal is too curious to omit, especially as it comes from the pen of that amusing gossip, Aubrey. "A *Berill*," he observes in his 'Miscellanies,' "is a kind of crystal that hath a weak tincture of red." In this magicians see visions. "There are certain formulas of prayer to be used before they make the inspection, which they term a Call. In a manuscript of Dr. Forman of Lambeth (which Mr. Elias Ashmole had), is a discourse of this and the prayer; also there is a Call which Dr. Napier did use. James Harrington (author of 'Oceana') told me that the Earl of Denbigh, then ambassador at Venice, did tell him, that one did show him three several times in a glass, things past and to come. When Sir Marmaduke Langdale was in Italy, he went to one of these Magi, who did show him a glass where he saw himself kneeling before a crucifix. He was then a Protestant; afterwards he became a Roman Catholic. He told Mr. Thomas Henshaw, R.S.S., this himself."

Aubrey then refers to his figure of a consecrated "Berill, now,"

he says, "in the possession of Sir Edward Harley, knight of the Bath, which he keeps in his closet at Brampton-Bryan in Herefordshire, amongst his *cimelia*, which I saw there. It came first from Norfolk; a minister had it there, and a Call was to be used with it. Afterwards a miller had it, and both did work great cures with it (if curable), and in the Berill they did either see the receipt in writing, or else the herb. To this minister the spirits or angels would appear openly, and because the miller (who was his familiar friend) one day happened to see them, he gave him the aforesaid Berill and Call. By these angels the minister was forewarned of his death. This account I had from Mr. Ashmole. Afterwards this Berill came into somebodies hand in London, who did tell strange things by it; insomuch that at last he was questioned for it, and it was taken away by authority (it was about 1645). This Berill is a perfect sphere; the diameter of it I guess to be something more than an inch; it is set in a ring, or circle of silver, resembling the meredian of a globe; the stem of it is about ten inches high, all gilt. At the four quarters of it are the names of four angels, viz., Uriel, Raphael, Michael, Gabriel. On the top is a cross patee. Sam. Boisardus hath writ a book 'De Divinatione per Crystallum.'" He then adds, by way of example—"A clothier's widow of Pembridge in Herefordshire, desired Dr. Sherborne (one of the canons of the church of Hereford, and rector of Pembridge) to look over her husband's writings after his decease; among other things he found a Call for a crystal. The clothier had his clothes often stolen from the racks, and at last obtained this trick to discover the thieves. So, when he lost his clothes, he went out about midnight with his crystal and Call, and a little boy or a little maid with him—for they say it must be a pure virgin—to look in this crystal to see the likeness of the person who committed the theft. The doctor did burn the Call 1671."

Crystal-seeing has now become very common; a short time ago it was one of the 'nine-days' wonders' of the metropolis. It has been admitted as an undoubted truth in Lancashire for many years past, and numbers of persons, whose veracity could not be questioned, declare that events have been exactly foreshown by this medium. Some crystal-seers can discover nothing unless certain magical words are pronounced by the operator. [E. R.]

GASTROMANCY,

Or divination from the belly, is now generally explained by ventriloquism, the voice in both cases sounding low and hollow, as if issuing from the ground. Salverte enforces this opinion, and adds:—"The name of *Engastrimythes*, given by the Greeks to the Pythiæ (priestesses of Apollo), indicates that they made use of this artifice." The

explanation is only partial, and the text of Isaiah—"Thy voice shall die as one that hath a familiar spirit"—is inapplicable in such an argument. Those who are experienced in Clairvoyance are aware that the voice is often reduced very low, in consequence of a change in the respiration. This was the case with some of the ancient Pythonesses, though instances may have occurred when ventriloquism was resorted to, as by the wizards of Greenland in our own time. The surprising illusions of Mr. Love, the polyphonist, may be instanced in proof of what may be accomplished in this way.

Another method of practising the ancient gastromancy connects it with crystal-seeing, as vessels of glass, round, and full of clear water, were used, which were placed before several lighted candles. In this case a young boy or girl was generally the seer, and the demon was summoned in a low voice by the magician. Replies were then obtained from the magical appearances seen in the illuminated glass vessels. [E. R.]

ONIMANCY (ONYCOMANCY),

Or the observation of the angel Uriel, is thus performed. Upon the nails of the right hand of an unpolluted boy or a young virgin, or the palm of the hand, is put some oil of olives, or what is better, oil of walnuts mingled with tallow or blacking. If money or things hidden in the earth be sought, the face of the child must be turned towards the east. If crime be inquired into, or the knowledge of a person out of affection, towards the south; for robbery towards the west, and for murder towards the south. Then the child must repeat the seventy-two verses of the Psalms, which the Hebrew cabalists collected for the Urim and Thummim. These will be found in the third book of Reuclin on the cabalistical art, and in a treatise *de verbo mirifico*. In each of these verses occurs the venerable name of four letters, and the three-lettered name of the seventy-two angels, which are referred to the inquisitive name *Schemhammaphoras*, which was hidden in the folds of the lining of the tippet of the high priest. When the curious student has done thus much, Saunders assures him that he "shall see wonders," but he omits to specify what these wonders are. Chiromancers give the name of Onycomancy, likewise, to the inspection of the natural signs in the nails. [E. S.]

COSCINOMANCY

Is practised with a sieve, and a pair of tongs or shears, which are supported upon the thumb nails of two persons who look one upon the other, or the nails of the middle finger may be used. Potter in his 'Greek Antiquities,' says, "it was generally used to discover thieves, or others suspected of any crime, in this manner: they tied a

thread to the sieve by which it was upheld, or else placed a pair of sheers, which they held up by two fingers, then prayed to the gods to direct and assist them; after that they repeated the names of the persons under suspicion, and he, at whose name the sieve whirled round or moved, was thought guilty." In the 'Athenian Oracle' it is called "the trick of the sieve and scissors, the coskiomancy of the ancients, as old as Theocritus," he having mentioned in his third idyll, a woman who was very skilful in it. Saunders in his 'Chiromancy,' and Agrippa at the end of his works, gives the following mystic words to be pronounced before the sieve will turn, *dies mies jeschet benedœfet dorrima enetemans.* It was used to discover love secrets as well as unknown persons. According to Grose, a chapter in the Bible is to be read, and the appeal made to St. Peter or St. Paul. [E. R.]

ALECTROMANCY,

Or Alectoromantia, an ancient method of divination with a cock. In practising it, a circle must be made in a good close place, and this must be divided equally into as many parts as there are letters in the alphabet. Then a wheat-corn must be placed on every letter, beginning with A, during which the depositor must repeat this verse, *Ecce enim veritatem*, &c. This must be done when the sun or moon is in Aries or Leo. A young cock, all white, should then be taken, his claws should be cut off, and these he should be forced to swallow with a little scroll of parchment made of lambskin upon which has been previously written מדיאל דבי. Then the diviner holding the cock should repeat, *O Deus Creator omnium, qui firmamentum pulchritudine stellarum formâsti, constituens eas in signa et tempora, infunde virtutem tuam operibus nostris, ut per opus in eis consequamur effectum.* Next, on placing the cock within the circle, he must repeat these two verses of the Psalms: *Domine, dilexi decorem domûs tuæ et locum habitationis tuæ. Domine Deus virtutum, converte nos et ostende faciem tuam, et salvi erimus.* These are exactly the midmost of the seventy-two verses mentioned under the head of ONIMANCY, and it is to be noted on the authority of an ancient Rabbi, that there is nothing in these seventy-two which is not of some use in the cabalistical secret. The cock being within the circle, it must be observed from what letters he pecks the grains, and upon these others must be placed, because some names and words contain the same letters twice or thrice. These letters should be written down and put together, and they will infallibly reveal the name of the person concerning whom inquiry has been made; it is said, though the story is doubted, that the magician Jamblicus used this art to discover the person who should succeed Valens Cæsar in the empire, but the bird picking up but four of the grains, those which lay on

the letters θ, ε, ο, δ, left it uncertain whether Theodosius, Theodotus, Theodorus, or Theodectes, were the person designed. Valens, however, learning what had been done, put to death several individuals whose names unhappily began with those letters, and the magician, to avoid the effects of his resentment, took a draught of poison. ('Zonaras iii., Valens.') A kind of Alectromantia was also sometimes practised upon the crowing of the cock, and the periods at which it was heard. [E. S.]

CLIDOMANCY

Should be exercised when the sun or moon is in Virgo, the name should be written upon a key, the key should be tied to a Bible, and both should be hung upon the nail of the ring-finger of a virgin, who must thrice softly repeat *Exurge Domine, adjuva nos et redime nos propter nomen sanctum tuum.* According as the key and book turns or is stationary, the name is to be considered right or wrong. Some ancients added the seven Psalms with litanies and sacred prayers, and then more fearful effects were produced upon the guilty; for not only the key and book turned, but either the impression of the key was found upon him, or he lost an eye, whence came the Proverb, *Ex oculo quoque excusso hodie fur cognoscitur.* Another method of practising with the Bible and key is to place the street door key on the fiftieth-psalm, close the volume and fasten it very tightly with the garter of a female; it is then suspended to a nail and will turn when the name of the thief is mentioned. By a third method, two persons suspend the Bible between them; holding the ring of the key by their two forefingers. [E. S.]

DACTYLOMANCY,

Or divination by rings, is performed in several different ways. One method is to suspend the ring (a wedding ring is generally preferred) by a thread or a hair, either within a glass tumbler or within reach of it by swinging, and it will strike the glass—once for yes, twice for no, &c., as previously determined. Suspended over a sovereign it will indicate certain persons among those sitting round the table, and if a hair is used taken from one of the company, it will swing towards that individual only. An ancient method of divining by the ring is similar in principle to the modern table-rapping. The edge of a round table was marked with the characters of the alphabet, and the ring stopped over certain letters, which being joined together, composed the answer. Ammianus Marcellinus relates this method at great length, and states that it was used to discover the successor of Valens, when the first four letters of the name of Theodosius were indicated; the rite was religiously performed, the diviner, entirely

clothed in white linen, and with his head shaven, held in his hand a piece of vervain, which is a well known protection against evil spirits; the ring also was consecrated. In another method of practising Dactylomancy, rings were put on the finger nails when the Sun entered Leo, and the Moon Gemini; or the Sun and Mercury were in Gemini, and the Moon in Cancer; or the Sun in Sagittarius, the Moon in Scorpio, and Mercury in Leo. These rings were made of gold, silver, copper, iron, or lead, and magical characters were attached to them, but how they operated we are not informed.

[E. R.]

CLEDONISM,

Or, in full, *Cledonismantia*, is the good or evil presage of certain words uttered without premeditation when persons come together in any way; it also regulated the words to be used on particular occasions. Cicero says the Pythagoreans were very attentive to these presages; and according to Pausanius, it was a favourite method of divination at Smyrna, where the oracles of Apollo were thus interpreted. [E. R.]

ONOMANCY,

It has been properly said, more correctly signifies divination by a donkey, ὄνος, than by a name, ὄνομα; and the latter science ought to be termed Onomamancy, or Onomatomancy. The notion that an analogy existed between men's names and their fortunes is supposed to have originated with the Pythagoreans; it furnished some reveries to Plato, and has been the source of much small wit in Ausonius, which it may amuse the classical scholar to collate from his epigrams.

Two leading rules in the science of Onomancy were first, that an even number of vowels in a man's name signifies something amiss in his left side; an uneven number a similar affection on the right; so that, between the two, perfect sanity was little to be expected. Secondly, of two competitors, that one would prove successful the numeral letters in whose name when summed up exceeded the amount of those in the name of his rival; and this was one of the reasons which enabled Achilles to triumph over Hector.

The Gothic king, Theodotus, is said, on the authority of Cælius Rhodiginus, ('Lectiones Antiquæ,' xiii. 35,) to have practised a peculiar species of Onomancy on the recommendation of a Jew, and the story is alluded to in our extract above from Camden. The diviner advised the prince, when on the eve of a war with Rome, to shut up thirty hogs in three different styes, having previously given some of them Roman and others Gothic names. On an appointed

day, when the styes were opened, all the Romans were found alive, but with half their bristles fallen off—all the Goths, on the other hand, were dead; and from this prognostic the onomantist foreboded that the Gothic army would be utterly destroyed by the Romans, who, at the same time, would lose half their own force.

[E. S.]

ARITHMOMANCY,

To which head belongs the magical operation of numbers and magical squares, is derived from the doctrines of the Pythagoreans and Platonists. In estimating these doctrines, it must be remembered that all movement, proportion, time, and, in a word, all idea of *quantity* and *harmony*, may be represented by numbers: hence, whatever may be attributed to the latter, may also be expressed by numbers, as the signs of occult virtues and laws. It is known to philosophers that the movements of nature are rhythmical; physicians have observed this in the periodicity of diseases; and the appointment of the seventh day as a Sabbath, has added a religious obligation to this law of nature. The *three*, the *ten*, and the *twelve* are also members of well known import, and *one* is the most divine of all, as expressing the unity of God, and the comprehension of all things in perfect harmony. The use of numbers in divination has assumed many curious forms. It may suffice to mention here the *Gematria*, or first division of the Cabbala, which teaches how to cast up the letters of particular words as numerals, and to form conclusions from the proportion between the sum of one text and the sum of another. This method converts the Bible into a book written solely by numbers, and some curious results are obtained, probably as near the truth as the rabbinical astrology (see note to GEOMANCY). Some curious properties of perfect, amicable, and other numbers have been elucidated by the late Platonist, Thomas Taylor. The most valuable remains of antiquity connected with this subject are contained in the 'Chaldean Oracles' of Zoroaster. For the various arrangements of magic squares we may refer to a curious work entitled 'Qanvon-E-Islam; or, the Customs of the Moosulmans of India,' by Jaffur Sharreef. The Pythagorean doctrine is noticed by Ennemoser, who quotes some interesting passages from Plato on this subject.

[E. R.]

AXINOMANCY

Was performed by balancing an axe on an upright stake, and the names of suspected persons being pronounced, it was supposed to point out the guilty by its motion. Another method was by laying an agate stone upon a red hot hatchet. [E. R.]

ALEUROMANCY, OR ALPHITOMANCY,

Was a method of divination, or rather ordeal by flour or bread. Probably, it differed very little from the *corsned* or *cursed bread* of the Anglo-Saxons. "Another species of purgation," says Blackstone, "probably sprung from a presumptuous abuse of revelation in the dark ages of superstition, was the *corsned*, or morsel of execration —being a piece of cheese or bread, of about an ounce in weight, which was consecrated with a form of exorcism, desiring of the Almighty that it might cause convulsions and paleness, and find no passage if the man was really guilty; but might turn to health and nourishment, if he was innocent" ('Commentaries,' vol. iv., p. 345). It is stated by several authorities that Earl Godwin was choked by the corsned. For the form of the exorcism, another writer has referred to Spelman's 'Glossarium,' p. 439, and he adds, "barley bread was used in preference to any other, apparently for no reason but that, being more difficult of mastication, it had more chance of choking." [E. R.]

BELOMANCY,

The method of divination by arrows, dates as far back as the age of the Chaldeans. It existed among the Greeks, and still later among the Arabians. The manner in which the latter practised it is described on another page (DIVINATION), and they continued its use though forbidden by the Koran. Another method deserves mention. This was to throw a certain number of arrows into the air, and the direction in which the arrow inclined as it fell pointed out the course to be taken by the inquirer. Divination by arrows is the same in principle as Rhabdomancy. [E. R.]

RHABDOMANCY,

From the Greek ῥαβδος, a rod, and μαντεία, divination, is thus alluded to by Sir Thomas Brown ('Vulgar Errors,' book v., ch. xxii):—"As for the divination or decision from the staff, it is an augurial relic, and the practice thereof is accused by God himself: My people ask counsel of their stocks, and their *staff* declareth unto them (Hosea iv. 12). Of this kind was that practised by Nabuchadonosor in that Caldean miscellany delivered by Ezekiel." In 'Brand's Antiquities' the following description is cited from a MS. Discourse on Witchcraft, written by Mr. John Bell, 1705, p. 41; it is derived from Theophylact:—"They set up two staffs, and having whispered some verses and incantations, the staffs fell by the operation of demons. Then they considered which way each of them fell, forward or backward, to the right or left hand, and agreeably gave responses, having made

use of the fall of their staffs for their signs." This is the Grecian method of Rhabdomancy, and St. Jerome thinks it is the same that is alluded to in the above passage of Hosea, and in Ezekiel xxi. 21, 22, where it is rendered *arrows*. Belomancy and Rhabdomancy, in fact, have been confounded in these two passages, and it is a question whether in one of the methods arrows and rods or stones were not used indifferently. The practice is said to have passed from the Chaldeans and Scythians to the German tribes, who used pieces from the branch of a fruit tree, which they marked with certain characters, and threw at hazard upon a white cloth. Something like this, according to one of the rabbies (see Noël, *sub voce*) was the practice of the Hebrews, only instead of characters, they peeled their rods on one side, and drew the presage from their manner of falling. The Scythians and the Alani used rods of the myrtle and sallow, and as the latter chose "fine straight wands," according to Herodotus, it may be inferred that their method was that of the Hebrews, or some modification of it. [E. R.]

SORTILEGE,

Or divination by lots, is one of the most ancient and common superstitions. We find it used among the Oriental nations to detect a guilty person, as when Saul by this means discovered that Jonathan had disobeyed his command by taking food, and when the sailors by a similar process found Jonah to be the cause of the tempest by which they were overtaken. The methods of using the lot have been very numerous, such as Rhabdomancy, Clidomancy, the Sortes Sagittariæ, otherwise Belomancy, and the common casting of dice. The following are the more classical:—

Sortes Thricœcæ, or Thriæan lots, were chiefly used in Greece; they were pebbles or counters distinguished by certain characters which were cast into an urn, and the first that came out was supposed to contain the right direction. This form of divination received its name from the Thriæ, three nymphs supposed to have nursed Apollo, and to have invented this mode of predicting futurity.

Sortes Viales, or street and road lots, were used both in Greece and Rome. The person that was desirous to learn his fortune carried with him a certain number of lots, distinguished by several characters or inscriptions, and walking to and fro in the public ways desired the first boy whom he met to draw, and the inscription on the lot thus drawn was received as an infallible prophecy. Plutarch declares that this form of divination was derived from the Egyptians, by whom the actions and words of boys were carefully observed as containing in them something prophetical. Another form of the *Sortes Viales* was exhibited by a boy, but sometimes by a man, who

posted himself in a public place to give responses to all comers. He was provided with a tablet, on which certain fatidical verses were written; when consulted, he cast dice on the tablet, and the verses on which they fell were supposed to contain the proper direction. Sometimes instead of tablets they had urns, in which the fatidical verses were thrown, written upon slips of parchment. The verse drawn out was received as a sure guide and direction. To this custom Tibullus alludes:—

Illa sacras pueri sortes ter sustulit, illi
Retulit e triviis omina certa puer.

Thrice in the streets the sacred lots she threw,
And thrice the boy a happy omen drew.

This form of divining was often practised with the Sibylline oracles, and was hence named *Sortes Sibyllina.*

Sortes Prenestinæ, or the Prenestine lots, were used in Italy; the letters of the alphabet were placed in an urn and shaken; they were then turned out upon the floor, and the words which they accidentally formed were received as omens. This superstitious use of letters is still common in Eastern nations. The Mussulmans have a divining table, which they say was invented by the prophet Edris or Enoch. It is divided into a hundred little squares, each of which contains a letter of the Arabic alphabet. The person who consults it repeats three times the opening chapter of the 'Koran' and the 58th verse of the 6th chapter: "With Him are the keys of the secret things; none knoweth them but Him; He knoweth whatever is on the dry ground, or in the sea: there falleth no leaf but He knoweth it; neither is there a single grain in the dark parts of the earth, nor a green thing, nor a dry thing, but it is written in a perspicuous book." Having concluded this recitation, he averts his head from the tablet and places his finger upon it; he then looks to see upon what letter his finger is placed, writes that letter: the fifth following it; the fifth following that again; and so on until he comes back to the first he had touched: the letters thus collected form the answer.

Sortes Homericæ and *Sortes Virgilianæ,* divination by opening some poem at hazard, and accepting the passage which first turns up as an answer. This practice probably arose from the esteem which poets had among the ancients, by whom they were reputed divine and inspired persons. Homer's works among the Greeks had the most credit, but the tragedies of Euripides and other celebrated poems were occasionally used for the same purpose. The Latins chiefly consulted Virgil, and many curious coincidences are related by grave historians, between the prediction and the event; thus, the elevation of Severus to the empire is supposed to have been foretold by his opening at this verse.

Tu regere imperio populos, Romane, memento.

Remember, Roman, with imperial sway
To rule the nations.

It is said that Charles I. and Lord Falkland made trial of the Virgilian lots a little before the commencement of the great civil war. The former opened at that passage in the fourth book of the *Æneid* where Dido predicts the violent death of her faithless lover; the latter at the lamentation of Evander over his son in the eleventh book; if the story be true, the coincidences between the responses and events are among the most remarkable recorded.

Sortes Biblicæ, divination by the Bible, which the early Christians used instead of the profane poets. Nicephorus Gregoras recommends the Psalter as the fittest book for the purpose, but Cedrenus informs us that the New Testament was more commonly used. St. Augustine denounces this practice in temporal affairs, but declares in one of his letters that he had recourse to it in all cases of spiritual difficulty. Another form of the Biblical lots is to go to a place of worship, and take as an omen the first passage of Scripture read by the minister, or the text from which he preaches. This is no uncommon practice in modern times, and it is frequently vindicated by persons who ought to know better.

The Mussulmans consult the *Koran* in a similar manner, but they deduce their answer from the seventh line of the right-hand page. Others count how often the letters *kha* and *shín* occur in the page; if *kha* (the first letter of *kheyr*, "good") predominate, the answer is deemed favourable; but if *shín* (the first letter of *shín*, "evil") be more frequent, the inference is that the projects of the inquirer are forbidden or dangerous.

It would be easy to multiply examples of these efforts to obtain guidance from blind chance; they were once so frequent, that it was deemed necessary to denounce them from the pulpit as being clearly forbidden by the divine precept, "Thou shalt not tempt the Lord thy God." [W. C. T.]

EXTISPICY, OR EXTISPICIUM,

So named from *exta* and *spicere*, to view, consider, was applied to the inspection of entrails chiefly. The officers were extispices or aruspices, and one of the instruments they used was called by the same name as the craft, an extispicium. The Etrurians were the first, and also the most learned, who practised extispicy, and Romulus is said to have chosen his first Aruspices from among them. The art was also practised throughout Greece, where it had a consecrated priesthood confined to two families. The Roman Aruspices had four distinct duties, to examine the victims before they were opened, to

examine the entrails, to observe the flame as the sacrifice was burnt, and also to examine the meat and drink-offering which accompanied it. It was a fatal sign when the heart was wanting, and this is said to have been the case with two oxen that were immolated on the day when Cæsar was killed. If the priest let the entrails fall, or there was more bloodiness in them than usual, or if they were livid in colour, it was understood to be a portent of instant disaster. Itruvius has attempted to account for the origin of extispicy by the custom of examining the viscera of animals, before settling an encampment, to ascertain if the neighbourhood was healthy; an explanation to which little value can be attached. [E. R.]

OOSCOPY AND OOMANTIA.

Two methods of divination by eggs. An example under the former name is related by Suetonius, who says, that Livia, when she was anxious to know whether she should be the mother of a boy or girl, kept an egg in her bosom at the proper temperature, until a chick with a beautiful cockscomb came forth. The latter name denotes a method of divining the signs or characters appearing in eggs. The custom of pasche or paste eggs, which are stained with various colours, and given away at Easter, is well known, and is described at considerable length by Brand (i. 168). The custom is most religiously observed in Russia, where it is derived from the Greek Church. Gilded or coloured eggs are mutually exchanged both by men and women, who kiss one another, and if any coolness existed previously, become good friends again on these occasions. The egg is one of the most ancient and beautiful symbols of the new birth, and has been applied to natural philosophy as well as the spiritual creation of man. [E. R.]

ORNITHOMANCY

Is the Greek word for *augury*, the method of divination by the flight or the song of birds, which, with the Romans, became a part of their national religion, and had a distinct priesthood. For this reason it is treated in a separate article. [E. R.]

ÆROMANCY, METEOROMANCY,

Includes every kind of divination by the phenomena of the air, particularly those of thunder, lightning, and fiery meteors. Some account of these presages will be found in the article on AUGURY. The Romans are believed to have derived meteoromancy from Etruria. [E. R.]

PYROMANCY,

Or divining by fire, has been alluded to in extispicy. The presage was good when the flame was vigorous and quickly consumed the sacrifice; when it was clear of all smoke, transparent, neither red nor dark in colour; when it did not crackle, but burnt silently in a pyramidal form. On the contrary, if it was difficult to kindle, if the wind disturbed it, if it was slow to consume the victim, the presage was evil. Besides the sacrificial fire, the ancients divined by observing the flames of torches, and even by throwing powdered pitch into a fire; if it caught quickly, the omen was good. The flame of a torch was good if it formed one point, bad if it divided into two; but three was a better omen than one. Sickness for the healthy, and death for the sick, was presaged by the bending of the flame, and some frightful disaster by its sudden extinction. The vestals in the Temple of Minerva at Athens were charged to make particular observations on the light perpetually burning there. [E. R.]

CAPNOMANCY

Was the observation of smoke, which consisted in two principal methods. The more important was the smoke of the sacrifices, which augured well if it rose lightly from the altar, and ascended straight to the clouds; but the contrary, if it hung about. Another method was to throw a few jasmine or poppy seeds upon burning coals. There was yet a third practice by breathing the smoke of the sacrificial fire. [E. R.]

CLEROMANCY

Was practised by throwing black and white beans, little bones or dice, and, perhaps, stones; anything, in short, suitable for *kléroi* or lots. A method of practising cleromancy in the streets of Egypt is mentioned under the head of SORTILEGE, and the same thing was common in Rome. The Thriæan lots, named on the same page, meant indifferently the same thing as cleromancy: it was nothing more than *dicing*, only that the objects used bore particular marks or characters, and were consecrated to Mercury, who was regarded as the patron of this method of divination. For this reason an olive leaf, called "the lot of Mercury," was generally put in the urn in order to propitiate his favour. [E. R.]

GYROMANCY

Was performed by going round continually in a circle, the circumference of which was marked by letters. The presage was drawn from

the words formed by the letters on which the inquirers stumbled when they became too giddy to stand. The object of this circumcursation was simply to exclude the interference of the will, and reduce the selection of letters to mere chance. In some species of enchantment, however, the act of turning round was to produce a prophetic delirium. The religious dances, and the rotation of certain fanatics on one foot, with their arms stretched out, are of this nature. These cases really indicate a magical secret, of which, however, the deluded victims rarely possessed any knowledge. In the phenomenon known as St. Vitus's Dance, and the movements of the convulsionaries, manifestations of spiritual intelligence were quite common. The tendency of the spiritual force is to act spirally, rhythmically, whether in the use of language or of the bodily members. [E. R.]

MYOMANCY

Was a method of divination by rats or mice, and is supposed to be alluded to in Isaiah lxvi. 17. Their peculiar cries, or some marked devastation committed by them, was taken for a prognostic of evil. Ælian relates that Fabius Maximus resigned the dictatorship in consequence of a warning from these creatures; and Cassius Flaminius, according to Varro, retired from the command of the cavalry for no greater reason. From Herodotus we learn that the army of Sennacherib, when he invaded Egypt, was infested by mice in the night, and their quivers and bows gnawed in pieces; in the morning, therefore, being without arms, they fled in confusion, and many of them were slain. Such a foreboding of evil could not very well be questioned, or its consequences averted, by the commander, but very different was the case when one of Cato's soldiers told him in affright that the rats had gnawed one of his shoes. Cato replied that the prodigy would have been much greater if the shoe had gnawed a rat! Horapollo in his curious work on the Hieroglyphics of Egypt, describes the rat as a symbol of destruction, and, what is more to our purpose, the Hebrew name of this animal is from a root which signifies to separate, divide, or *judge;* and it has been remarked by one of the commentators on Horapollo that the mouse has a finely discriminating taste. An Egyptian MS. in the 'Bibliothèque Royale' at Paris, contains the representation of a soul going to judgment, in which one of the figures is depicted with the head of a rat and the well-known wig. It is understood that the Lybian rats and the mouse of Scripture are the same as the Arabian *jerboa*, which is characterized by a long tail, bushy at the end, and short fore-legs. The mice and emerods of gold, 1 Sam. v. 6, 7, were essentially charms having a precise symbolic meaning. [E. R.]

THE TERAPHIM,

Mentioned in the story of Jacob and Rachel, as being carried off from her father by the latter, are understood to have been used as oracles or means of divination. The passage is the most ancient containing any notice of magical appliances, and its obscurity has given rise to much discussion among the learned. Spencer, in his 'De Legibus Hebræorum,' maintains that these oracles were essentially the same as the 'Urim' of the Mosaic ritual, and the legend of the Targumists, though otherwise extravagant, agrees in the fact that they were oracular, and not objects of religious worship. This view is confirmed by the allusion in Hosea iii. 4, where it is impossible the word Teraphim can mean idols: compare with this Judges xviii. 17, 18. Whether it resembled the Urim in construction or not, the Teraphim were in all probability a means of obtaining divine responses. [E. R.]

PART VI.

NATURAL AND ARTIFICIAL CHARMS.

THE SPELL

May be defined as a written or spoken formula of words, supposed to be capable of producing magical effects.

The belief of certain words being endued with supernatural virtues is very ancient, particularly in the East. It seems to have originated in the idea that there is some natural and intimate connection between words and the things signified by them; and, consequently, that enunciating the name of a noxious being, is likely to be attended with effects analogous to those produced by the being itself. Even at the present day the vulgar in many parts of Europe dare not call a beast of prey by its usual name, but employ some euphemism or circumlocution; a Swedish peasant, for instance, if he has occasion to speak of a wolf, calls it the *gray one*, or the *old gray*. The idea was extended so far, as to suppose that particular words and titles had the power of propitiating superior beings, or causing their displeasure, or even, in many cases, of subjecting them to the will and authority of man. The opinions of the later Platonists on the subject, chiefly derived from Egyptian sources, may be seen at large in Jamblichus, ('De Mysteriis,') and Proclus, ('Theolog. Platonica.') Many passages might be cited from Greek and Roman classical authors, ascribing power to spells and invocations. Their virtue was

supposed to be aided by the performance of corresponding symbolical actions, as may be seen in the 'Pharmaceutria' of Theocritus, and the eighth eclogue of Virgil.*

The later Jews have many extravagant opinions and legends relating to this subject, which they appear to have derived in a great measure from the Babylonians. Josephus affirms that it was generally believed by his countrymen that Solomon left behind him many spells, which had the power of terrifying and expelling evil spirits. The Rabbins also almost uniformly describe Solomon as an accomplished magician. It is probable that the belief in the power of spells and incantations became general among the Jews during the captivity, and that the invention of them is attributed to Solomon, as a more creditable personage than the deities of the Assyrians. Those fictions acquired currency, not only among the Arabs, Persians, and other Mohammedan nations, but, in process of time, also in many Christian communities. They were first adopted by the Gnostics and similar sects, in whose creed heathenism preponderated over Christianity; and, in the dark ages, they found their way among the Catholics; principally by means of the pseudo-gospels and fabulous legends of saints. An incident in the life of St. Margaret will suffice as a specimen. This holy virgin, having vanquished an evil spirit who assaulted her, demanded his name. "My name," replied the dæmon, "is Veltis, and I am one of those whom Solomon, by virtue of his spells, confined in a copper caldron at Babylon; but when the Babylonians, in the hope of finding treasure, dug up the caldron and opened it, we all made our escape. Since that time, our efforts have been directed to the destruction of righteous persons; and I have long been striving to turn thee from the course which thou hast embraced." The reader of the 'Arabian Nights' Entertainments' will be immediately reminded of the story of the 'Fisherman.' The Oriental origin of many similar legends, *e. gr.*, of St. George of Cappadocia, is equally obvious.

The Scandinavian and Teutonic superstitions with respect to spells are well known. In the 'Vegtam Quida,' or descent of Odin, familiarized to the English reader by the paraphrase of Gray, the scald, describing Odin at the tomb of the prophetess, says—

* The verses of Orpheus were supposed to have a powerful effect when pronounced, and his magic song moved all things, animate and inanimate. A verse of Homer is mentioned, which, if a man recite, will prevent inebriation. In Webster's 'Witchcraft,' an account is given of a child, who, hearing some fearful spell muttered, caught the words, and afterwards repeated them till such tempests and thunderings were produced, that a whole village was burned by the lightning. The word is the symbol and representative of mental power, and without mentioning the attributes given to it in the sacred records, its efficacy was well known to the Persians, the Egyptians, the Greeks, and the early Christians. Bœhmen declares that he could not, without the peril of his soul's safety, disclose the original name of Lucifer, as its influence would be tremendous. Huge stones, it is alleged, have been moved by magical rhymes, and Stonehenge was raised by them. (See articles on TALISMANS, AMULETS, CHARMS.) [E. R.]

He sung a song of incantation for the dead;
He looked towards the north;
He placed (magic) characters;
He began to utter words of wisdom;
He asked for oracles;
Till she unwilling rose, &c.

Another fine example occurs in the 'Hervarar Saga,' viz., the invocation of Hervor at the tomb of her father Angantyr, in order to obtain the sword Tirfing. Many similar instances may be found in the Edda, and the early Icelandic sagas. The belief in the virtue of such incantations is still extensively prevalent among the peasantry of Finland, who seldom perform a veterinary operation upon their cattle, without chanting an appropriate tune to insure its success.

Respecting the spells of the Teutonic tribes, a great deal of information, illustrated by numerous examples, will be found in Grimm's 'Deutsche Mythologie,' part ii., p. 126—150. Many Anglo-Saxon spells are still extant, particularly in the MS. collections of the Bodleian Library and the British Museum. One of the most remarkable, entitled 'An exorcism for rendering Lands Fertile,' is given in Rask's 'Anglo-Saxon Grammar,' and, more correctly, in the Appendix to Thorpe's 'Analecta Anglo-Saxonica.' They are much of the same character as the exorcisms in the 'Malleus Maleficarum,' and the collection usually appended to the Roman ritual, many of which furnish strong ground for suspecting their pagan origin.

It is commonly supposd that, practically speaking, this superstition has become extinct among us, or only exists in a few trivial charms against the toothache, cramp, and similar diseases. There is, however, reason to believe that this is not altogether the case; but that spells of a rather dark and illicit character are still resorted to by a portion of the community. In Whitaker's 'History of Richmondshire,' vol. i., p. 194–196, there is a remarkable narrative on the subject, from which the following extract is given:—

"In a heap of stones upon Gatherley Moor were found within memory, two leaden plates with the following inscriptions and some rude scratches, with planetary figures, both of which, in order to ascertain the date, are represented in the accompanying engraving:—

"'I doe make this, that James Phillip, John Phillip his son, Christopher Phillip, and Thomas Phillip his sons, shall flee Richmondshire, and nothing prosper with any of them in Richmondshire.

"'I doe make this, that the father, James Phillip, John Phillip, Arthur Phillip, and all the issue of them, shall come presently to utter beggary, and nothing joy or prosper with them in Richmondshire.

(Signed) "'J. Phillip.'"

"As these plates were studiously concealed, the necessary inference is, that the malignant and wretched instruments of depositing them certainly believed themselves, or the authors, to have been possessed of secret powers of doing mischief by shortening life, and bringing families to gradual decay from unperceived diabolical agency. But the most extraordinary circumstance is that the event really followed (I do not mean to confound causality and succession), for the curiosity of some person led him to inquire into the real fate of the family of Phillip."

An examination of the engraving referred to above will show that the Arabic numerals occupying the obverse, form what are called *magic squares*, so arranged that the figures in each row amount to the sum of 369. This, we believe, is what astrologers call the square of Saturn; and the symbols on the reverse of the plates appear to be the seal and intelligence of the same planet. Lead was probably employed as the material, because, in the alchemistic theory, it is Saturn's appropriate metal; it being evidently the object of the framer of the spell to subject his victims to the influences of a malignant planet. The writer of this article has seen two similar spells, but of much more recent manufacture, both found in cattle sheds on the borders of Lancashire. They were, however, meant to have a protective influence; consequently the astrological symbols were different from those described above, being the Sun in Leo, accompanied by the magic square of the Sun, and the seal and intelligence of the same luminary; together with a number of unconnected, unmeaning words, and a Latin legend, in a sort of cipher, to the following effect:—"As it is said in the seventeenth chapter of *St. Matthew*, 'by faith ye shall remove mountains, be it unto you according to your faith;' therefore if any evil being comes here to hurt this place or these cattle, let it flee away in the name of the Father, and of the Son, and of the Holy Ghost." Many of the uneducated classes in our remote provinces are still firm believers in the power of witchcraft, especially as exercised upon their cattle. [J. G.]

TOUCHING FOR THE EVIL.

Mr. Pettigrew has given a very full account of "the royal gift of healing," *as exercised by the kings of England*, in his work 'On Superstitions Connected with the Practice of Medicine and Surgery.' The disease generally healed was the scrofula, called on this account "the king's evil." The works of the learned Joseph Ennemoser, and J. C. Colquhoun, contain a more general historical statement of these remarkable cases, the whole of which do but bring us to the threshold of what is called "mesmerism."

The evidence of the Bible and the New Testament that diseases were healed by the touch among the Jews, and during the sojourn

of the Saviour on earth, is beyond dispute; and the early Christians continued the practice according to the example that had been thus set. It is now proved also that magnetic healing was in vogue amongst all the principal nations of antiquity, as the Hindoos, the Parsi, the Chaldeans, the Babylonians, the Egyptians, and even the Chinese, as Athanasius Kircher has shown. Plutarch states that Pyrrhus, the celebrated king of Epirus, was able to assuage the colic and affections of the spleen, which he did by laying the patients on their backs and passing his great toe over them. The emperors Constantine, Vespasian, and Hadrian, cured by their hands; and the Edda shows us King Olaf performing a similar solemnity. The venerable Bede in his 'Ecclesiastical History' mentions frequent cures by the Christian bishops of England, as early as the 7th century.

William of Malmesbury is the first who mentions the gift of healing by the royal touch, namely, in the person of Edward the Confessor, and he contends against the notion that it was hereditary in him. Laurentius, who was physician to Henry IV. of France, denies that the practice originated with the sovereigns of England, and affirms that the power commenced with Clovis, A.D. 481, and that the sign of the cross was added to the ceremonial of touching by Louis I., A.D. 814. In short, the early history of this "royal gift" is involved in obscurity. It is certain, however, that the custom was established in France under Philip I., who reigned from 1060 to 1108, and that Henry II. practised it in England, whose reign dates 1153-1189. To account for its earlier date in France, we may observe that it was probably overlooked, men's minds being occupied with far other matters, during the confusion of the conquest, and the reign of the conqueror's immediate successor. From the time of Henry II. the practice continued in this country, with occasional intermissions, till the accession of the house of Brunswick, when it ceased. Among the latest recorded cases are those which may be found in the work of Dr. Heylin, who, in answer to the theory of these cures by the force of imagination, declares that he has seen infants in arms cured by the king. The most important controversial works on this subject are 'Charisma Sive Donum Sanationis, &c.,' published in 1597, by W. Tooker; 'A Free and Impartial Inquiry into the Antiquity and Efficacy of Touching for the King's Evil,' by W. Beckett, 1722; and some remarks in the 'Criterion' of Bishop Douglas, pp. 191-213, 1st ed. 1754, which contains much curious information on the subject, and shows that the practice was in full vigour in the reign of Queen Anne. We may also mention, besides the works named above, 'Cases of Cures of the King's Evil, perfected by the Royal Touch,' 1748; 'Adenochoiradelogia: or an Anatomick-Chirurgical Treatise of Glandules and Strumæs, or King's

Evil Swellings,' by John Brown, one of the surgeons in ordinary to Charles II., 1684; 'A Right Fruitful and Approved Treatise of the Struma,' by William Clowes, 1602; and the book of Laurentius, 'De Mirabili Strumas Sanandi vi Solis Galliæ Regibus Concessa,' 1609. Among the less special works in which the subject is treated are Delrio's 'Disquisitiones Magicæ,' the works of Van Helmont, and several German writers. The counts of Hapsburg, it is said, healed by the touch, and were able to cure stammering by a kiss.

We have given these particulars in series with charms and talismans, because the king's touch was really resorted to as a charm by the patients. The subject, however, belongs to the natural phenomena of magnetic cures, which are treated under the head of MESMERISM. The manner of touching and the formula, used by the kings of France, were imparted to the new sovereign at his coronation, "Le roi te touche, Dieu te guérisse." The form of prayer used in England may be seen in L'Estrange's 'Alliance of Divine Offices,' and in the 'Register' of Bishop Kennet; it is traced in the 'Free and Impartial Inquiry' of Mr. Beckett to an ancient MS. exorcism, used for the dispossessing of evil spirits. An interesting part of this ceremony was the distribution of the golden angels to those who were cured, making a charge on the exchequer of not less than £3,000 per annum. This custom first became general in the reign of Henry VII. One side of the coin represented an angel standing with both feet on a dragon, with the inscription *soli Deo gloria;* the other exhibited a ship in full sail; but there was some variety in them. The touch-pieces were generally preserved with great care, and worn as amulets. [E. R.]

TALISMANS.

The talisman, called by the Arabs *telesm* or *tilsem*, from the Greek τέλεσμα, is defined by a Persian writer, quoted by Dr. Hyde, as "a piece of art compounded of the celestial powers and elementary bodies, appropriated to certain figures and positions, and purposes and times, contrary to the usual manner." They generally consisted of an astrological character engraven upon a sympathetic stone, or on the metal corresponding to the constellation or the star represented; they were fashioned at the auspicious hour marked by the ascendency of the star or planet whose influence was supposed to be conjoined with them; and they were held to act by the power of the astral spirit to whom they were thus dedicated. On this point, however, some difference of opinion will be found. Cornelius Agrippa maintains that they possess innate power, because the celestial influence "moveth the mind of the operator, so that what he intends becomes a virtue in his work." Roger Bacon allows this virtue to them, when made by skilled persons; but as this can rarely

be the case, he attributes these general effects to the imagination. The true cabalist, like Maimonides, believes the virtue to be innate, and we may describe it in general terms as depending on irradiation.

The talisman was supposed to be powerful in averting disease, and the influence of evil spirits. Its virtues were also positive. The astrological figure of Mercury, engraven upon silver, which is the corresponding metal, and according to the prescribed rites, gave success in merchandise; that of Mars gave victory to the soldier; that of Venus, beauty, and so of the rest. All such talismans likewise are more powerful in the hour of their planet's ascendency. There are three general varieties of these potent charms: 1. The *astronomical*, having the characters of the heavenly signs or constellations; 2. The *magical*, with extraordinary figures, superstitious words, or the names of unknown angels; 3. The mixed, engraven with celestial signs and barbarous words. To these, Fosbrook, in his 'Encyclopædia of Antiquities,' adds two others:—4. The *sigilla planetarum*, composed of Hebrew numeral letters, used by astrologers and fortune-tellers; and 5. *Hebrew names and characters*. As an example of the most powerful of the latter, may be mentioned the sacred name of Jehovah. The famous *tephillin* or *phylacteries*, used in Jewish devotion, and which were bound on the head, the arm, and the hand, may be regarded as talismans, and they were the subject of many traditional ceremonies. We may also mention the *mezuzoth* or schedules for door-posts, and another article of this description mentioned in the following quotation from the 'Talmud':—"Whoever has the tephillin bound to his head and arm, and the tsitsith thrown over his garments, and the mezuza fixed on his door-post, is protected from sin."

Talismans were very common among the ancient Egyptians. They were formed for all parts of the body, and often engraven with the figure of some animal, more especially of the ibis and the scarabæus. The latter was the favourite talisman of the soldier; it was the symbol of virility, manhood, and was consecrated to the sun. The more ancient talismans were composed of plants, or slices cut from the roots and branches of trees, and when precious stones were used, these were often enclosed under them. The plant cut across the sap was supposed to contain the figure of the planet by which it was ruled.

Cities, in ancient times, had their talismans, but in a more imposing form. They were laid up, after being magically consecrated, in some secure place, when the city was first founded, and the safety of the place was supposed to depend upon them. Such was the *palladium* of Troy, the *ancilia* or Roman bucklers, the *Memnon* of Egypt, and the three altars of Samothrace, mentioned by Tertullian and

Apollonius. The latter gives the barbarous names of the divinities to whom these altars were sacred, namely, *Axierus*, supposed to be Ceres, *Axiocerso* or Proserpine, and *Axiocersus* or Pluto. The "Stone of Destiny" now in the coronation chair at Westminster Abbey, was in like manner the palladium of Scottish independence, and according to Fordan, it once bore a Latin inscription to this purport:—

> "Except old saws do fail,
> And wizard's wits be blind,
> The Scots in place must reign,
> Where they this stone shall find."

Among the Egyptian talismans in common use were—1. Those with the figure of *Serapis*, held to be good against evils inflicted by the earth; 2. Those with the figure of *Canopus*, good against evil by water; 3. Those with the figure of a *hawk*, good against evil from the air; and 4, Those with the figure of an *asp*, good against evil from fire. Pliny mentions *frogs* among the more esteemed talismanic figures. The talismans of Samothrace, so famous among the Greeks, were engraven, not on precious stones, but on little bits of iron, which were enclosed in rings of gold. The talismanic virtues of the several precious stones we reserve for distinct notice.

It would be difficult to say whether articles so famous as Solomon's seal, Aladdin's ring, and the ring of Gyges, ought to be classed as amulets or talismans; we shall, therefore, notice them in a distinct article with rings generally. Not so the *abraxas*, from which the well-known *abracadabra* was probably derived.

This obscure word has been explained etymologically as meaning the "magnificent," and the "Saviour," from Αξιος and Σαω. It is also interpreted numerically, the letters being taken for numbers, which, together, make the sum of 365, equal to the number of days in the year. It is supposed to be of Egyptian origin, but it was chiefly employed by the heresiarch Basilides, whose abraxas is regarded as the prince of the Æons or Angels of the 365 heavens. St. Jerome, Beausobre, Saumaise, Chifflet, Montfauçon, and our own Lardner, are among the principal authors who have endeavoured to elucidate this symbol; and the sum of their explanations only amounts to this, that the abraxæi were received as powerful remedies against all manner of diseases, and that the god to whom it was consecrated may possibly be the Mitra of the Persians or Apollo, as the Sun, the ruler of the 365 days, is the Saviour and healer of all. The mystic explanation would certainly go much deeper, as the Gnostics re-established the symbols of antiquity, which had been refined by Grecian art, and Mercury in the abraxas reappears with the dog's head, as Anubis.

Α	1
Β	2
Ρ	100
Α	1
Ξ	60
Α	1
Σ	200

The *abracadabra*, supposed to be derived from the letters of the *abraxas*, was made as follows:—There were some slight variations in the form, and according to Julius Africanus, the pronunciation of the word in this manner was of the same efficacy as the written form of it. The great promoter of the healing art, by this spell, was Serenus Sammonicus, who adopted it for a form of ague. The principal authors who have written upon it are Wendelinus and Scaliger. The Jesuit, Father Kircher, and Alexander Tralles may be also be consulted. After all, it is a question whether either this word or the abraxas ought to be regarded as the name of a god. A third form of the mystery occurs in the word *abracalan* or *aracalan*, said to have been worshipped as a god in Syria, and received as a magical symbol by the Jews.

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

The *pentangle* or *pentagram*, a geometrical figure formed of "three triangles intersected and made of five lines," to adopt Sir Thomas Brown's explanation, became a famous talisman in the age of the Gnostics, both amongst the Jews and Greeks. It was supposed that the Greek letters ὑγίεια, *health*, could be traced in it. In the present degenerate age anodyne necklaces and galvanic rings sufficiently show that the connection between science and superstition remains unbroken; but the ancient talismanic art has been quite forgotten in the construction of such things,—perhaps still survives in some measure among the Asiatics, who regard the annexed arithmetical problem as the most potent talisman in existence; those who wear it being supposed to have full command over demons, fairies, and enchanters. Among Mohammedans, also, the names of the seven sleepers and their dog, written on paper and pasted on the walls of a house, are supposed to prevent the entrance of ghosts or demons; and similar efficacy is attributed to the last verse of the eighty-sixth chapter of the Koran:—"Verily, the infidels are laying a plot to frustrate my designs; but I will lay a plot for their ruin. Wherefore, O Prophet, bear with the unbelievers, let them alone awhile." A similar practice still exists among the Jews as a protection against the malicious spirit called Lillith. [E. R.]

8	1490	1493	1
1492	2	7	1491
3	1495	1488	6
1489	5	4	1494

AMULETS AND CHARACTS

Have nearly the same virtues ascribed to them as talismans, but they are of less potent effect, as they must always be worn on the person to do any service. There is no end to the variety of form and material in which they appear; or to the characters, words, texts, or other devices engraved or written upon them. We meet with them in the customs of almost all the nations of antiquity, and they are believed to have been introduced into Europe with the Arabian learning in the 11th century. Among the Greeks and Romans they were made of gems, of pearls made into crowns, of coral necklaces, and shells; but the Egyptians gave less scope to their fancy, and generally used the scarabæus enamelled green and blue, as may be seen from many specimens in the British Museum. For this reason we have classed them under talismans, and we may here add that the necklaces found on Egyptian mummies were probably used as amulets to preserve the integrity of the body. In later ages amulets degenerated to pieces of old rags, scraps of writing, parings of nails, hair, or any rubbish to which a superstitious notion could be attached. Anything worn round the neck as a charm may be called an amulet, though it be a baked toad or a spider: thus, in the 'Diary' of Elias Ashmole, "I took early in the morning a good dose of elixir, and hung three spiders about my neck, and they drove my ague away. Deo Gratias!"

"Spiders and their webs," says Pettigrew, (to whose work 'On Superstitions connected with the History and Practice of Surgery,' we are indebted for several particulars of this nature,) "have often been recommended for the cure of this malady." Burton gives the following:—"Being in the country in the vacation time, not many years since, at Lindly in Leicestershire, my father's house, I first observed this amulet of a spider in a nut-shell, wrapped in silk, so applied for an ague by my mother. Whom, although I knew to have excellent skill in chirurgery, sore eyes, aches, &c., and such experimental medicines, as all the country where she dwelt can witness, to have done many famous and good cures upon divers poor folks that were otherwise destitute of help; yet among all other experiments, this methought was most absurd and ridiculous, I could see no warrant for it, Quid Aranea cum Febre? For what antipathy? till at length, rambling amongst authors (as I often do), I found this very medicine in Dioscorides, approved by Matthiolus, repeated by Aldrovandus, cap. de Aranea, lib. de Insectis. I began to have a better opinion of it, and to give more credit to amulets, when I saw it in some parties answer to experience."

For the more universal amulets, however, precious stones were naturally preferred, as they served for elegance in dress, and there were few diseases capable of resisting their virtues, provided only they

were formed in the propitious hour of their planet's ascendency. Herbs and plants were good, if gathered likewise, according to rule, and a nominal Christianity, in the decline of the Roman empire, supplied numerous amulets to her converts from Paganism, in crosses, relics of the saints and martyrs, and in the form of that famous symbol known as the Agnus Dei. Verses from the Word, among Christians, especially from the Gospel of St. John, and from the Koran among Mohammedans, were applied to the same purpose. Such are the amulets or charms called *grigris* by the African priests, which are offered to travellers as protection against thunderbolts and diseases, to procure them wives, avert shipwreck, &c. The name given to them by the negroes is *saphy*, perhaps, from the Arabic *safi*, "pure, select, excellent." "They consist of strips of paper on which are written sentences from the Koran, often intermixed with cabalistical characters and numerals. Sometimes they are long rolls filled with such sentences and prayers in Arabic, enclosed in silver tubes or silk bags. They are always worn near the skin, and generally sewn up in some part of the dress. Most of the Africans, whether Mussulmans or Pagans, men or women, are largely provided with them. They are mentioned by almost all the travellers in Negroland; and Mungo Park was for a time obliged to fabricate them as a means of subsistence. (Bowdich's *Ashantee*, p. 271.) They seem to be more valued than the feitiços (whence our word fetish) of the Pagan conjurors."

But besides their efficacy against disease, amulets have conferred signal advantages on their possessors of another kind. In 1568, we are told (Transl. of Salverte, p. 196,) that the Prince of Orange condemned a Spanish prisoner to be shot at Juliers. The soldiers tied him to a tree and fired, but he was invulnerable. They then stripped him to see what armour he wore, but they found only an amulet bearing the figure of a lamb (the *Agnus Dei* we presume). This was taken from him, and he was then killed by the first shot. De Baros relates that the Portuguese in like manner vainly attempted to destroy a Malay, so long as he wore a bracelet containing a bone set in gold, which rendered him proof against their swords. A similar marvel is related in the travels of the veracious Marco Polo. "In an attempt of Kublai Khan to make a conquest of the island of Zipangu, a jealousy arose between the two commanders of the expedition, which led to an order for putting the whole garrison to the sword. In obedience to this order, the heads of all were cut off excepting of eight persons, who by the efficacy of a diabolical charm, consisting of a jewel or amulet introduced into the right arm, between the skin and the flesh, were rendered secure from the effects of iron, either to kill or wound. Upon this discovery being made, they were beaten with a heavy wooden club, and presently died."

Written charms carried for defence are also known under the name of *characts*. Some remarks on their antiquity will be found in Hone's 'Year Book,' p. 1586. The word occurs in Dugdale, in Gower, and in Pynson's 'Dialogue of Dives and Pauper,' published in 1493. Lord Northampton's 'Defensative against the Poison of supposed Prophecies,' 1583, contains the following:—"One of the Reysters which served under the Frenche admirall, at the siege of Poicters, was founde, after he was dead, to have about his necke a purse of taffata, and within the same a piece of parchment full of *characters* in Hebrew; besides many cycles, semicircles, tryangles, &c., with sundrie shorte cuttes and shreddings of the Psalmes. Deus miseratur nostri, de Angelis suis mandavit de te, &c., Super Aspidem et Basiliscum, &c., *as if the prophecies which properly belong to Christe, might be twisted to the safeguard of every private man.*" The same kind of protection was found on a murderer who died in Chichester gaol, 1749; it invoked the aid of the "three holy kings, Gaspar, Melchior, and Balthasar," whose heads the papers had touched at Cologne.

The lately popular *anodyne necklace*, which consisted of beads, turned out of the root of the white bryony, and hung round the necks of infants in order to assist the teething, and prevent convulsions, was a genuine amulet. The orthodox child's amulet, however, is the coral and bells, recommended by Paracelsus and Levinus Lemnius, as a remedy against fits, sorcery, charms, and poison. The Portuguese wear an article of this kind to secure them against fascination, which Mr. Douce mentions in his illustration of Shakspeare as composed of certain figures in bronze, coral, or ivory, especially of one representing a closed hand with the thumb thrust out between the first and second fingers. The use of camphor against febrile miasma, as well as for the preservation of female virtue, is well known, and it is curious that arsenic, and quills containing quicksilver, were worn as preservatives against the plague. Pope Adrian, anxious to secure all the virtues in his favour, wore an amulet composed of a sunbaked toad, arsenic, tormentil, pearl, coral, hyacinth, smarag, and tragacanth. An amulet against erysipelas is recommended by Blockwick, to be made of "elder on which the sun never shined." "If the piece betwixt the two knots be hung about the patient's neck, it is much commended. Some cut it in little pieces, and sew it in a knot, in a piece of a man's shirt, which seems superstitious."

In India, where all the arts of sorcery and the marvels of superstition still survive, many stones and gems are used as amulets. "The turquoise is supposed to avert the evil eye; but the most remarkable is the salagrama, which is about the size of a billiard ball, of a black colour, and usually perforated as if by worms. It is supposed to be found only in the Gandaki, a river in Nepaul, which,

according to the followers of Vishnu, flows from the foot of that deity; but according to the Saivas from the head of Siva. The fortunate possessor of this stone preserves it in a clean cloth, from which it is frequently taken and bathed, and perfumed. The water with which the ablution is performed acquires a sin-expelling potency, and it is therefore drank and greatly prized. The *smalagrama* possesses many other mysterious powers; and in death it is an essential ingredient in the viaticum. The departing Hindoo holds it in his hand, and through his confidence in its influence, hope brightens the future, and he dies in peace" (*Salverte*). In Turkey also amulets are still generally worn, and in Greece at the present time, the priests sell to the sick little pieces of triangular paper, containing in writing the name of the disease under which the patient is labouring (*Ibid*). These, however, being fastened to the door of the chamber are more properly talismans.

As to the antiquity of amulets, Galen mentions one belonging to the Egyptian king, Nechepsus, who lived 630 years before the Christian era. It was composed of a green jasper, cut in the form of a dragon, and surrounded with rays. This amulet was applied to strengthen the stomach and the organs of digestion, and we may add, for the behoof of those who explain all these mysteries by imagination, that amulets were frequently used medically on the bodies of animals. Further knowledge of the special virtues ascribed to them may be gathered from our account of precious stones.

[E. R.]

PRECIOUS STONES AND METALS.

Precious stones were always preferred as talismans and amulets, and modern science has demonstrated their electricity. Haüy was the first to call attention to this subject, as a part of experimental philosophy, and Amoretti has established the existence of electric poles in these beautiful objects. The researches of Reichenbach may also be mentioned, but his results, and the effects generally observed in precious stones by somnambules, belong to the magical evidences, and are of the same nature as the facts which originated the ancient faith in these things. The following is a list of stones and minerals ruled by the seven planets according to astrology:—

Saturn. The sapphire and lapis lazuli (the stone of which azure is made), likewise all unpolished black and blue stones, the lodestone, tin, and lead, and the dross of all metals.

Jupiter. The topaz, amethyst, marble, emerald, crystal, sapphire, hyacinth, bezoar, and freestone; tin, lead, and pewter.

Mars. The bloodstone, lodestone, jasper, touchstone, adamant, and amethyst of various colours; antimony, stone-sulphur, vermillion, white arsenic, &c.

Moon. All stones that are white and green, the marcasite, the crystal, the senenite, and all soft stones; silver, and all hard white metals.

Venus. The beryl, chrysolite, emerald, sapphire, cornelian, marble, green jasper, ætites, the lazuli, coral, and alabaster; copper, brass, and silver.

Mercury. The emerald, agate, red marble, topaz, mill-stone, marcasite, and such as are of divers colours; quicksilver, block tin, and silver marcasite.

Sun. Ætites, the stone called the eye of the sun, the carbuncle, chrysolite, the iris, the heliotropion, hyacinth, topaz, pyrophylus, pantaurus, ruby, diamond; pure gold, and all yellow metals.

The particular virtues ascribed to precious stones and metals are exhibited in the following catalogue, which is collated from the principal writers on this subject, some of whose works are rare. We do not profess indeed to enumerate all their strange properties, which would have far exceeded our limits, and, besides this, it would be an endless task to collect all the casual notices of them. Thus, we were not aware until the list was completed of what Holingshed says concerning King John, that he first suspected he was poisoned when the precious stones he had about him *began to sweat.* How many such precious observations may be unknown to us we would not presume to say: we proceed in our enumeration, therefore, with the utmost modesty:—

Abistas. A black stone streaked with ruddy and snowy veins. If put in the fire it retains the heat eight days.

Adamant, same as the *diamond.*

Ætites, or *aquilæus,* good for the falling sickness, and to prevent untimely birth. It was said to be found in the stomach or nest of an eagle, and is a composition of the oxide of iron with small portions of silex and alumina, which rattle within on being shook. To prevent abortion, it was bound on the arm; to aid parturition, on the thigh.

Agapis. This is a yellow stone, so called because it promotes love or charity. It cures stings and venomous bites, by only being dipped in water and rubbed over the wound.

Agate, or *achates,* good against the biting of scorpions or serpents, soothes the mind, drives away contagious air, and puts a stop to thunder and lightning. It is said also to dispose to solitude, promote eloquence, and secure the favour of princes. It gives victory over their enemies to those who wear it.

Alabandicus. Used by the glass-makers of Italy to clarify the glass, under the name of mangadesus. It may be dissolved and poured out like metal.

Alabandina is a reddish and blue stone, hardly distinguishable from the cardius. It promotes the flow of blood and expels poison.

Alabaster or *Alabastrites*. A good protection in case of legal proceedings.

Alectorius. This stone is about the size of a bean, clear as crystal, sometimes with veins the colour of flesh. It is said to be taken from the cock's stomach. It renders its owner courageous and invincible, brings him wealth, assuageth thirst, and makes the husband love his wife, or, as another author words it, makes the woman agreeable to her husband. But its most wonderful property is, that it helps to regain a lost kingdom and acquire a foreign one—a quality that surely ought not to be forgotten in this revolutionary age.

Amandinus. A variously coloured stone, which enables the wearer of it to solve any question concerning dreams or enigmas.

Amber, a specific for dysentery, and a good remedy for all affections of the throat. (See ELECTRUM.)

Amethyst. "This gem," says the learned Camillus Leonardus, "is reckoned among the purple and transparent stones, mixed with a violet colour, emitting rosy sparkles." The Indian variety is the most precious. When made into drinking cups or bound on the navel it prevented drunkenness. It was also held to sharpen the wit, turn away evil thoughts, and give a knowledge of the future in dreams. Drank in a lotion, it was thought to expel poison and render the barren fruitful. It was frequently engraven with the head of Bacchus, and was a favourite with the Roman ladies.

Amianton is lucid and thready like feathered alum or flax. The ancients, it is said, spun it into sacks for their dead, in which they could then burn them without hurting the sack. It is also good against sorcery.

Amiatus or *Amianthus*, said to be indestructible by fire, and a preservative against magic arts.

Anachitis. Used in divination, to call up spirits from water; another stone, called *synochitis*, obliged them to remain while they were interrogated.

Anancithidus. Leonardus describes this as "a necromantic stone whose virtue is to call up evil spirits and ghosts."

Androdamas resembles the diamond, and is said to be found in the sands of the Red Sea, in squares or dies. Its name denotes the virtue belonging to it, namely, to restrain anger, mitigate lunacy, and lessen the gravity of the body.

Andromantes is heavy, hard, and black. Said to attract silver and brass, as the lodestone does iron. When rubbed and put in water it gives out a bloody colour like the emathites.

Antiphates. A shining black stone, used as a defence against witchcraft.

Antracites or *Antrachas* or *Anthrax*. A stone sparkling like fire, supposed by Albertus Magnus to be the carbuncle. It cures impos-

thumes. It is girdled with a white vein. If smeared with oil it loses its colour, but sparkles the more for being dipped in water.

Aquilæus: same as *Ætites*.

Aquilinus. Said to be found in a fish; it "takes away the miseries of a quartan ague."

Armenus. A good cure for melancholy. It is variously described as an azure colour, or between dark-green and black.

Asbestus, *Abestus*, or *Abeston*, is so called from being inextinguishable, even by showers and storms, if once set on fire. The Pagans made use of it for lights in their temples. It is of a woolly texture, and is sometimes called the *Salamander's feather*. Leonardus says "Its fire is nourished by an inseparable unctuous Humid flowing from its substance; therefore, being once kindled it preserves a constant light without feeding it with any moisture."

Asinius or *Asininus*. A stone about the size of a nut, of a white colour, tending to citron, said to be taken from the wild ass. There are two varieties, the *cephalick*, said to cure headache, and the *maxillary* for epilepsy. It relieves children of worms, &c.

Asius is a white stone to be mixed with the juice of roses for curing the king's evil, gout, &c.

Aspilates. A black stone found in the nests of Arabian birds. It cures the spleen when bound on the spot with the dung of a camel.

Astroites, *Astrion*, *Asterias*, or *Asterites*, so called from a star appearing in it where the light falls. It is clear like crystal.

Azure-stone, or *Cyaneus*, is of a glittering purple, having golden stars. There are two kinds, male and female.

Balasius. To describe this treasure in fewer words than Leonardus has used would be impossible. It is "of a purple or rosy colour, and by some is called the *placidus* or pleasant. Some think it is the carbuncle diminished in its colour and virtue; just as the virtue of the female" (but this we are almost ashamed to transcribe) "differs from that of the male. It is often found that the external part of one and the same stone appears a *balasius*, and the internal a *carbuncle*, from whence comes the saying that the balasius is the carbuncle's house. The virtue of the balasius is to overcome and repress vain thoughts and luxury; to reconcile quarrels among friends; and it befriends the human body with a good habit of health. Being bruised and drank with water, it relieves infirmities in the eyes, and gives help in disorders of the liver; and what is still more surprising, if you touch the four corners of a house, garden, or vineyard, with the balasius, it will preserve them from lightning, tempest, and worms."

Belocolus. A white stone with a black pupil, said to render its bearer invisible in a field of battle.

Beryl, said to preserve wedded love, and to be a good medium for magical vision. (See CHRYSTALLOMANCY.)

Bezoar (*red*), the prince of all remedies against poison and contagion, for which purpose they were both taken internally and worn round the neck. The bezoar was a calculus found in the bodies of certain animals: when in vogue, these stones would fetch as much as ten times their weight in gold.

Bolus Armenius was a wonderful earth found in Armenia, formerly used as a remedy in pestilential fevers and disorders of the viscera.

Bronia "has the likeness of the head of a shell; its virtue is to resist lightnings."

Calaminaris. Recommended as an eye-salve, for which purpose it is to be drenched nine times in vinegar, and finally pulverized with the blood of a fowl.

Calorites. A stone said to be taken out of the bird *silla.* It is of a green colour, like juice pressed from an herb. If bound with iron it is powerful in magic arts.

Cambuites. An obscure crystalline stone which renders its possessor affable to all, and if bound on the left arm cures the dropsy.

Carbuncle. The ancients supposed this stone to give out a native light without reflection, and they ranked it fifth in order, after diamonds, emeralds, opals, and pearls. It is among the gems ruled by the sun, and is both male and female—the former distinguished by the brightness which appears as if burning within them, while the latter throws it out. It takes no colour from any other gem applied to it, but imparts its own. The virtue of the carbuncle is to drive away poisonous air, repress luxury, and preserve the health of the body. It also reconciles differences among friends.

Catochites. This is the only stone in our long catalogue that seems to possess a sense of the humorous. Its virtue is to separate any glutinous thing from the hand of him who touches it; it then *fastens itself to the body like glue.* If it sticks to its owner, it nevertheless repays him with victory over all his enemies, and preserves him from magic.

Celicolus: same as *Belocolus.*

Celonites or *Celontes.* This wonderful stone is found in the tortoise, and its property is to resist fire. Its healing virtues are twofold, similar to those of the Asinius Carried under the tongue on the day of the new moon, and for the fifteen days following, during the lunar ascension, it inspires its fortunate possessor to foretell future events every day from sunrising to six o'clock; and in the decrease during the intervening hours.

Cepionidus. A stone of many colours, said to reflect the likeness of the beholder.

Ceraunius, or *Cerraolus*, is described as a pyramidal crystalline stone, tinged with saffron, and is said to fall from the clouds. It preserves from drowning, from injury by lightning, and gives pleasant dreams.

Chalcedony. A good specific against phantasy and the illusions of evil spirits. It also quickens the power of the body, and renders its possessor fortunate in law. To the latter effect it must be perforated and suspended by hairs from an ass. The black or sapharine variety prevents hoarseness and clears the voice.

Chelidonius (*red*). A stone taken out of a swallow; good against melancholy and periodical disorders. To cure fever it must be put in a yellow linen cloth, and tied about the neck.

Chemites resembles ivory, and though light is hard like marble; preserves dead bodies from putrefaction and worms.

Chrisoletus. If bound round with gold and carried in the left hand drives away night-hags and preserves from melancholy, illusions, and witches. Its virtue is the greater if a hole be made in it and the hairs of an ass passed through.

Chrysolite. A preventive of fever and madness, and disposes to repentance. If set in gold, it is a preservative against nocturnal terrors.

Chrysoprase. Good for weakness of sight, and for rendering its possessors joyful and liberal; its colour is gold and green.

Coral (*red*). It stops bleeding, preserves houses from thunder, and children from evil spirits, goblins, and sorceresses. It also strengthens digestion, and if taken in powder as soon as the child is born, preserves it from epilepsy.

Cornelian (*red*). Assuages heat of the mind, qualifieth malice, stops bleeding, and cures dysentery.

Crisocollus. Said to be produced in Media, "where the Pismires throw up the gold." It possesses the virtue of the magnet, and increases gold.

Crisonterinus. A good amulet for children while teething.

Crystal prevails against unpleasant dreams, dissolves enchantments, and is a medium for magical visions. Being bruised with honey, it fills the breasts with milk. Leonardus appears to have indulged a little spite against this beautiful mineral. "The principal use of crystal," he says, "is for making cups, rather than anything else it is good for."

Cyaneus. The same that is generally called *azure stone.*

Demonius, is so called from the supposed demoniacal rainbow that appears in it.

Diadochus. According to Marbodæus, this gem resembles the beryl in its properties, and was most valuable in divination. It served for the invocation of spirits, and oracular responses could be discovered in it. Albertus Magnus writes it *Diacodos*, and it is possibly to this stone that Braithwaite alludes in his 'English Gentleman':—"For as the precious stone *Diacletes*, though it have many rare and excellent sovereignties in it, yet loseth them all if put in a dead man's mouth." Marbodæus mentions this in his verses as a

property of the diadochus. The words of Leonardus are too curious to omit: "It disturbs devils beyond all other stones, for, if it be thrown in water, with the words of its charm sung, it shows various images of devils, and gives answers to those that question it. Being held in the mouth, a man may call any devil out of hell, and receive satisfaction to such questions as he may ask." He names it *Diacodas* or *Diacodus*.

Diamond. This beautiful gem possesses the most marvellous virtues. It gives victory to him who carries it bound on his left arm, whatever the number of his enemies. Panics, pestilences, enchantments—all fly before it; hence, it is good for sleep-walkers and for the insane. It deprives the lodestone of its virtue, and one variety, the Arabian diamond, is said to attract iron more powerfully than the magnet itself. The ancients believed that neither fire nor blows would overcome its hardness, unless macerated with fresh goat's blood; and Cyprian, Austin, Isidore, and others of the fathers, adopting this notion, have used it to illustrate the method by which the blood of the Cross softens the heart of man. If bound to a magnet, the diamond, according to the belief of the ancients, will deprive it of its virtue.

Dionysia. A stone which gives out the smell of wine if it be dissolved in water, and has the property of dispelling drunkenness.

Doriatides. To obtain this marvel the head of a sea-cat must be suddenly cut off and thrown to the ants to eat, after which, we presume, it will be found in the skull. It possesses the solitary virtue of procuring for us whatever we wish.

Draconites, otherwise *dentrites*, *draconius*, or *obsianus*, is described by Albertus Magnus as a shining black stone of pyramidal figure. It is not very easy to obtain, as it must be taken out of the head of a dragon, cut off while the beast is yet panting. It subdues all sorts of poison, and endows its possessor with invincible courage. The kings of the East esteem it a great treasure.

Electrum. Amber is the subject of some curious legends under this name, but there is also a metallic electrum, known to the French in modern times as *Orbas*. A cup of this metal, according to Pliny, has the property of discovering poison, by exhibiting certain semicircles like rainbows in the liquor, which it also keeps sparkling and hissing as if on the fire. A black species of electrum or amber is the proper *gargates* of Pliny, and the *jet* of the present day. The occult virtues of electrum are of the tell-tale character.

Emerald. A good preservative against decay, promotes childbirth, arrests dysentery, and heals the bites of venomous animals. It is the most grateful of all jewels to the eyes, and reflects images like a looking-glass. Nero is said to have had one of immense size, in which he beheld the combats of the gladiators.

Enydros or *Eryndros*. A stone of such a frigid nature that it converts the air which touches it into water. Good for fevers.

Epistides or *Epistrites*. If fastened over the heart with magical bands, while proper verses are repeated, it will prevent misfortune.

Eumetis. Yields oracular dreams.

Exebonos. Said to cure madness.

Execonthalitus. A gem having sixty distinct colours.

Filaterius, is a stone resembling the chrysolite; it renders its possessor cheerful and wise.

Fingitas. The tradition concerning this stone is remarkable. It is described as quite transparent and hard like marble. It is related that a certain king built a temple of it which needed no windows, the light being admitted into it as if it had been all open to the day.

Fongites. A gem said to assuage anger.

Galactides or *Galaricides*. Perhaps a species of emerald. It is greatly valued by magicians, its property being to make magical writings heard, and ghosts appear, to return answers. It promotes love and friendship.

Garatronicus. A red-coloured stone which Achilles is believed to have carried with him in battle. It renders its possessor invincible.

Garnet preserves the health and promotes joy, but in the case of lovers, discord.

Gasidana. A gem of a swan-colour. It is said to *conceive*, and being shook, confesses it has a birth in it.

Gerades. A good amulet against birds of prey.

Glosopetra or *Gulosus*. This stone is said to fall from heaven in the wane of the moon. It is shaped like the human tongue, and was used by magicians to excite the lunar motions.

Hamon. A sacred stone like gold, shaped as a ram's horn. If its possessor is in the posture of contemplation, it gives the mind a representation of all divine things.

Heliotrope. Said to render its possessor invisible if it be rubbed over with the juice of the herb of the same name; stops bleeding, and averts danger from poison.

Hyena. A many-coloured stone, taken from the eye of the animal so called. Put under the tongue, it enables its possessor to foretell future events. It cures the gout and quartan ague.

Iris. It helps in child-birth, and if held in the sun causes the appearance of rainbows on the opposite wall.

Iron. Its occult virtues are thus described by Pliny (version of Phil. Holland):—"As touching the use of yron and steele, in Physicke, it serveth otherwise than for to launce, cut, and dismember withal; for take a knife or dagger, and make an ymaginerie circle two or three times round with the point thereof upon a young child or an elder bodie, and then goe round withall about the partie as often,

it is a singular preservative against all poysons, sorceries, or enchauntments. Also to take any yron naile out of the coffin or sepulchre wherein man or woman lieth buried, and to sticke the same fast to the lintle or side post of a dore, leading either to the house or bed-chamber where any dooth lie who is haunted with Spirits in the night, he or she shall be delivered and secured from such phantasticall illusions. Moreover, it is said, that if one be lightly pricked with the point of sword or dagger, which hath been the death of a man, it is an excellent remedie against the paines of sides or breast, which come with sudden prickes or stitches."

Jacinth, or *Hyacinth*, preserves from plague and from lightning, strengthens the heart, and brings wealth, honour, prudence, and wisdom. It is recommended by Albertus Magnus as a soporific, on account of its coldness, and is ordered by Psellus in cases of coughs, ruptures, and melancholy, to be drunk in vinegar. Marbodæus describes the wonderful properties of three species of the jacinth; Pliny and Leonardus are also particular in their account of it.

Jasper (*green*). Prevents fever and dropsy, strengthens the brain, and promotes eloquence; it is a preservative against defluxions, the nightmare, and epilepsy, and is very often met with in the east as a counter-charm. Marbodæus mentions seventeen species of this stone, but that "like the emerald" is most noted for its magical virtues.

Jet. Its virtues are thus described by Pliny, according to the version of Holland: "In burning, the perfume thereof chaseth away serpents, and bringeth women againe that lie in a traunce by the suffocation or rising of the mother: the said smoke discovereth the falling sicknesse and bewraieth whether a young damsel be a maiden or no; the same being boiled in wine helpeth the toothache, and tempered with wax cureth the swelling glandules named the king's evil. They say that the magicians use this jeat stone much in their sorceries, which they practice by the means of red hot axes, which they call *axinomancia*, for they affirm that being cast thereupon it will burne and consume, if that we desire and wish shall happen accordingly." Jet is known in Prussia as black amber.

Kinocetus. Said to be good in casting out devils.

Lacteus. A stone applied to rheumatic eyes.

Lauraces. A variety of stones good for the headache.

Lichinus or *Lychmites.* Two species of this stone are mentioned, one like a carbuncle, the other purple. It is said to excite light, and being kindled, to serve as a candle itself. The purple variety when heated by friction attracts straws.

Lignites is a beautiful stone like glass; being hung about a child it preserves it from witchcraft, and if bound on the forehead it stops the bleeding of the nose, restores the loss of the senses, and helps to foretell future events.

Ligure. Said to attract straws like amber; cures pains of the stomach; sharpens the sight.

Limachie. This little curiosity, resembling a chip of a man's nail, is to be squeezed out of the head of a slug, which must be done the instant it is seen. It is a good amulet to preserve from fever.

Limphicus. An amulet for distempers of the throat, cough, &c.

Lippares or *Liparia.* He who has this stone "needs no other invention to catch wild beasts." On the other hand, no animal can be attacked by dogs or huntsmen if it look upon it.

Lodestone. "With this stone (says Orpheus) you can hear the voices of the gods, and learn many wonderful things. If you suffer from sickness, take it into your hands and shake it well. Then take courage and ask it concerning the future, everything will be unfolded truthfully before you; and if you hold it nearer to your eyes, it will inspire you with a divine spirit. It is a glorious remedy against wounds. It is a remedy for the bite of snakes, weak eyes, and headache; and makes the deaf to hear. . . . Armed with the lodestone you may pass on among reptiles, even if they meet you in legions accompanied by black death."

Malachite. Good to preserve the cradle of an infant from spells.

Medus, Medinus. The former black, the latter green. The black variety is to be pounded in a green mortar, with the milk of a woman who has a male child, and it will then restore lost sight. The green variety mixed with gall, rain-water, and the lodestone, will so invigorate the eyes that in seven days things the most minute and almost invisible may be seen.

Mephis or *Memphitis.* When bruised to powder and drank in water it causes insensibility to torture.

Nicolus. Outside, this stone is yellow, inside black. It renders its possessor victorious and grateful.

Obtalius. If properly charmed and wrapped in a leaf of laurel, it sharpens the sight of him who carries it, but renders the bystanders unable to see.

Onyx. Its properties resemble those of Jasper, besides which it increases the saliva in boys, and is said to bring terrible shapes to the dreamer. If applied to the eye it acts as if it were alive, by creeping about and removing anything noxious.

Opal. It recreates the heart, preserves from contagions of the air, and dispels sadness: it is also good for weak eyes. Pliny's description of this stone glows with enthusiasm, and he gives the preference to those which are shadowed as it were with the colour of wine. The name *pœderos*, applied to the opal, is understood to indicate the beautiful complexion of youth.

Ophites. Cures headaches and the bites of serpents.

Pearls. Their occult virtues are brought forth by being boiled in

meat, when they will heal the quartan ague; bruised and taken with milk, they are good for ulcers, and clear the voice. They also comfort the heart and render their possessor chaste.

Polytrix. This is almost the only example of an inauspicious stone. It caused the hair to fall off the head of any one who had it about his person.

Pontica. A blue stone with red stars, or drops and lines like blood. It compels the devil to answer questions, and puts him to flight.

Punicus. Cleanses wounds and prevents drunkenness.

Quirinus or *Quirus* is described as "a juggling stone, found in the nest of the hoopoop." It will be agreed that it is one of the most precious in our catalogue, for if laid on the breast of one sleeping, it forces him to discover his rogueries.

Radaim. Same as the *Doriatides.*

Ruby is a species of carbuncle, and resembles it in virtue.

Samius. A white, brittle stone, used to recover the *understanding*, and cure swimming in the head. It also stops the tears of aged people.

Sapphire. It is understood to make the melancholy cheerful, and maintain the power or manly vigour of the body. The high priest of Egypt wore a sapphire upon his shoulder, and Ælian says that it was called truth. The Buddhists still ascribe a sacred magical power to it, and hold that it reconciles man to God. It is a good amulet against fear, promotes the flow of the animal spirits, hindereth ague and gout, promotes chastity, and prevents the eyes from being affected by small-pox.

Sardius. This gem resembles the cornelian, and is an antidote to the onyx. It prevents unpleasant dreams, makes its possessor wealthy, and sharpens his wit.

Sardonyx. It helps women in childbirth, and for this purpose is to be laid between the breasts; it possesses the additional virtue of making men merry and agreeable, and prevents lasciviousness.

Selenite is supposed to give the faculty of prediction, and to reconcile lovers.

Serpentine. Disperses dropsy, cures worms, and dissolves the stone in the bladder.

Smaragd. Same as the emerald.

Succinum. The same as amber or electrum.

Topaz. It heals lunacy, and relieves the affections of the mind generally, and, among others, sleep-walking; it also stops the bleeding of wounds, and cures hemorrhoids.

Turquoise. A good amulet for preventing accidents to horsemen, and to prevent them wearying. It moves itself when any danger threatens its possessor.

Ziazaa. A black and white stone; it renders its possessor litigious, and causes terrible visions.

Gold and *Silver* are not included in the above catalogue; but the former, used as the setting of precious stones, was generally held to increase whatever virtue they had. Analogically, *gold* has reference to the sun and the heart; *silver*, to the moon and the brain. In contrast with gold in all its properties, we may mention *brimstone*—one the symbol of all goodness, the other of guilt.

The Anguinum Ovum, or *Serpent's Egg*, in the customs of the Druids, was a ball or egg enchased in gold, and worn, according to Pliny, as a badge of their office. He describes it, 'Hist. Nat.' xxxix. c. 3, as "about the bigness of a moderate apple; its shell is a cartilaginous incrustation, full of little cavities, such as are on the legs of the polypus" The manner of its production was reported, according to the historian, to have been most extraordinary. It was said to be composed of the joint saliva of a bed or cluster of snakes intertwined together; and never to be discovered, but by its being lifted up in the air by the hissing of the snakes; when it was caught in a clean white cloth before it fell to the ground. But this interference with their progeny was violently resented by the serpents, from whom the person seizing the egg was obliged to escape on horseback, at full speed. The test of its being a genuine egg of this kind was equally marvellous. When "enchased in gold" it was thrown into a river, and if genuine would swim against the stream. The Druids of England and Gaul, it must be remembered, were acquainted with states of ecstacy and the symbolic language of the clairvoyante. The mistletoe, cut with a golden knife, was the charm which, perhaps, produced the magnetic sleep, as well as the amuletic medicine which cured disease.

In conclusion, all the precious stones and precious metals were regarded as potent medicines, when taken internally. Teutonicus writes—"They are of so great power, efficacy, and virtue, in that they are so nigh to the Deity, and bear the incorporated names of the divine power in them; as also gold is nigh unto the divine essentiality, or heavenly corporality. If man could open the dead body, and reduce it to a flying, moving spirit, then it should be seen what it could be, which no reason believeth or understandeth without divine vision." With such high doctrines before them, the alchemists—even such men as Baptista Porta—were not ashamed to expend their ingenuity on the art of making counterfeit precious stones. This art was of ancient date, and common among the Romans. The new method was that still practised in what is called "Brummagem Ware," by placing coloured tinsels under the cut glass.

[E. R.]

RINGS.

Such virtues being allowed to precious stones and metals, the ring would obviously present itself as a convenient form of wearing them. The first ring of which we have any account was made by Prometheus, from a link of the chain that had bound his limbs, and he enclosed in it a fragment of the rock which had been the scene of his torture. After this we meet with them in all the records of antiquity, whether in Egypt, Greece, Troy, or among the Hebrews. In Persia, no one was allowed to wear a ring that was not presented to him by his sovereign. Cornelius Agrippa relates that Apollonius Tyanæus had a set of seven rings, made according to rule under the seven planets, which he wore on the corresponding days of the week, and thus every day learned the secrets of nature. These rings were the gift of an Indian prince, who was chief of the Gymnosophists, or Indian Druids.

But the signet-ring of Solomon is one of the most famous in antiquity. It had the mystic word *schemhamphorasch* engraven upon it, and it gave him the command of spirits, and procured for him the wonderful *shamir*, which enabled him to build the temple. Every day at noon it transported him into the firmament, where he heard the secrets of the universe. This continued till he was persuaded by the devil to grant him his liberty, and to take the ring from his finger; the dæmon then assumed his shape as King of Israel, and reigned three years, while Solomon became a wanderer in foreign lands.

The ring of Gyges, shepherd to the king of Lydia, was taken by him from the finger of an ancient Brahmin, whose body he found in the belly of a brazen horse, in a deep cavity of the earth. The jewel in this ring rendered its wearer invisible, and, when turned towards the palm of the hand, enabled him to see whosoever and whatsoever he desired. Availing himself of this treasure, Gyges secured the favour of the queen, and then, conspiring with her against her consort, he slew him, and having married the queen, obtained possession of the throne. The historical part of this relation is not doubted; and the author of 'Les Secrets Merveilleux du Petit Albert' has described the process by which such a ring may be made.

The custom of using the ring when solemnizing any binding ceremony is very ancient, but it has only survived the changes of time in the ritual of marriage, in which it divides honours, among the superstitious, with the bridecake. Swinburne relates, on ancient authority, that "the first inventor of the ring was *one Prometheus*. The workman which made it was Tubal Cain; and Tubal Cain, by the counsel of our first parent Adam, gave it unto his son to this end, that therewith he should espouse a wife, like as Abraham deli-

vered unto his servants bracelets and ear-rings of gold. The form of the ring being circular—that is, round and without end—importeth thus much, that their mutual love and hearty affection should roundly flow from the one to the other as in a circle, and that continually and for ever." This, it must be admitted, is very elegantly expressed. As to the custom of wearing the marriage ring on the fourth finger of the left hand, it was anciently believed that a small artery ran from this finger to the heart; and to this effect are the quotations from Aulus Gellius, Levinus Lemnius, and Macrobius, in 'Brand's Antiquities.' Other writers pretend that it was no more than a matter of convenience. According to an old Polyglot the ring fingers are thus discriminated:—For a soldier or doctor, the thumb; a sailor, the finger next the thumb; a fool, the middle finger; a married or diligent person, the fourth or ring finger; a lover, the last or little finger. In the mass-book of the Catholics there is a form of hallowing the wedding-ring, and it is a common article of belief that there is virtue enough in this golden cincture to remove the sty from the eye, if it be rubbed with it.

Rings used as charms are considered very potent in Berkshire, against convulsions and fits of every kind, if made from a piece of silver collected at the Communion, and especially if on Easter Sunday. In Devonshire, "they prefer a ring made of three nails or screws that have been used to fasten a coffin, and that have been dug out of the churchyard. In the 'Gentleman's Magazine' for 1794, we are told that a silver ring will cure fits, if made of five sixpences collected from five different bachelors, and conveyed by the hand of a bachelor to a smith that is a bachelor. None of the persons who give the sixpences are to know for what purpose, or to whom. The 'London Medical and Physical Journal' for 1815 notices a charm successfully employed in the cure of epilepsy, after the failure of various medical means. It consisted of a silver ring contributed by twelve young women, and was constantly worn on one of the patient's fingers." (Pettigrew on 'Superstitions connected with Medicine and Surgery,' p. 62.) Galvanic rings for the cure of rheumatism were so recently in vogue that the barest mention of them must suffice.

The kings of England formerly claimed the power of curing cramp by means of rings consecrated on Good Friday. These rings were in much request, even by foreign ambassadors, and were freely given away. Dr. Pegge, in his posthumous work, 'Curialia Miscellanea,' (164) has given "The Ceremonies of blessing Cramp-rings on Good Friday, used by the Catholick Kings of England." It consists of certain psalms and prayers, besides the recital of which the king rubbed the rings between his hands. [E. R.]

THE ELIXIR, OR PHILOSOPHER'S STONE.

A more ample page being required for even the briefest account of alchemy, we shall here confine ourselves to a short description of the elixir of life considered as a charm, in which character it must, of course, rank very high. By one of its other names, *the philosopher's stone*, it belongs in all fairness to the preceding catalogue, but its forms are so various that no exact definition can be given of it. The etymology of the word is uncertain. It is supposed to have been derived from the Arabic, and may denote force or strength, understood of the subtle essence of all production. For some idea of its Protean character we may refer to a curious work, entitled 'The Revelation of the Secret Spirit,' English translation, 1623.

Roger Bacon describes the elixir as "a certain medicine, the which, when it is cast upon mettals or imperfect bodies, doth fully perfect them in the verie projection." ('Myrror of Alchimy,' chap. iii.) He also explains its composition, of quicksilver and sulphur. The red and white, we ought to observe, alludes to the elixir in two kinds or distinct species. The red, our author elsewhere says, "doth turne into a citrine colour infinitely, and changeth all mettals into pure gold, and the white elixir doth infinitely whiten, and bringeth every mettal to perfect whiteness."

The two kinds of elixir are sometimes spoken of in union, as the "faire white woman married to the ruddy man." (Norton's 'Ordinall'). But still more extraordinary comparisons are used in the literature of alchemy by the class of writers who gave a mystical or religious turn to its precepts, the chief of whom is Jacob Bœhmen.

The virtues of the philosopher's stone are attested by some curious anecdotes of the old made young again, and we need but mention what volumes of romance might be written on the hope of transmuting the baser metals into gold,—a hope in which princes and philosophers, the wise and the foolish, have alike shared, and which only expired with the last century within the memory of many yet living. Nay, it is possible, we are saying too much, for we read in the work of Pettigrew, "The nineteenth century has not yet passed away, and Dr. Christopher Girtanner, an eminent professor of Göttingen, has prophesied, in a memoir on Azote, in the 'Annales de Chimie,' No. 100, that *it will give birth to the transmutation of metals!* The passage expressing this extraordinary opinion is too singular not to be here transcribed. In the nineteenth century the transmutation of metals will be generally known and practised. Every chemist and every artist will make gold; kitchen utensils will be of silver, and even gold, which will contribute more than anything else to prolong life, poisoned at present by the oxides of copper, lead, and iron, which we daily swallow with our food." [E. R.]

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